CHRISTIAN REGISTER.

VOL. XXV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 10.

"LIBERTY, HOLINESS, LOVE."

BOSTON, SATURDAY, MARCH 7, 1846. DAVID REED, PROPRIETOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT No. 1½ WATER STREET,
(Near Washington Street,) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

ERRORS OF CONSCIENCE.

Conscience is that power of the human mind by which it discriminates between moral right and wrong; which urges the performance of duty and the avoidance of impiety; which inflicts the pangs of blame and guilt in the one case, and ministers the joys of complacency and justification in the other. It is the immediate rule of duty and ought always to be obeyed.

It is not, however, our purpose, in the present essay, to discuss generally the office and authority of conscience, but to take some notices of the errors to which conscience is liable, and into which it has actually fallen.

These errors are of two kinds; first, those in which the wrong has been accounted right; second, those in which the right has been accounted wrong.

We begin with the notice of that mischievous mistake by which it was conceived that one man had the right *to take away the life* of another man. This wrong, however, grew out of a previous mistake, *that of the justifiable character of retaliation or revenge*. If a man strikes me, it is right for me to strike him. If he injure me in any way, it is just that I should inflict the same thing upon him. And I am my own avenger. And if I cannot avenge the injury myself, my nearest relative or friend may do it. The duty devolves on him. If a man kill me, it becomes the office of my nearest relative or friend to kill him. This practice early became so prevalent as to be next to universal among mankind. And out of this custom was naturally generated that of war. For it was natural that the man-slayer should defend himself. And his relatives and friends would naturally take part in his defence, especially when they considered him innocent of intentional murder. Thus two parties would be formed. And one of these parties might comprise a whole family, city or tribe. They would be likely to come to blows, to violence and blood. A battle would be fought. Perhaps a city would be reduced to ashes. A territory ransacked, pillaged, and all its inhabitants put to death. All this was conceived to be right, because those who took part with a real or supposed murderer involved themselves in his guilt and consequently deserved the same punishment. And if a city or tribe refused to deliver up individuals who had offended, that whole city or tribe were accounted offenders. If the father of a family had committed an aggravated sin, his whole family might be righteously included in the punishment. Achan stole a part of the devoted plunder of Jericho. It was accounted a flagrant sin, and to expiate it, the man's whole family, his wife, his children, his cattle and his goods were consigned to summary destruction. If one man injured another man the latter hated not only him but all his connections. And because he hated them, it was thought to be right to kill. Thus David prepared himself to destroy, not Nabal alone, but his whole household.

When a battle had been fought, the conquerors judged themselves to be entitled to the entire disposal of the conquered. Whom they *would*, they might kill; and whom they would, they might save alive. And if they spared life, they might do with it as they pleased. *Power goes right.* This became a current doctrine. If a man be in my power, I may keep him as a slave or I may sell him for a slave. Hence the custom of mercenary and hereditary bondage. The female sex had less bodily strength than the male. To an extent, the former, of course, fell into the power of the latter. And it was conceived to be right that one should be *the possessor* and the other, *the possessed*. The husband might make a menial of the wife. He might repudiate her when he pleased. And if he could maintain them, he might add wife to wife, until they could be counted by hundreds.

When one tribe or nation possessed territory or advantages which a more powerful tribe or nation coveted, the latter demanded of the former to surrender them. If this demand was refused, it was enforced by the effective power of the sword. Thus the Israelites deemed themselves entitled to Palestine. The Babylonians assumed that they were entitled to Judea. The Persians, that they were entitled to Babylon. The Macedonians, that they might rightfully possess themselves of the whole one hundred and twenty provinces of Persia. The Romans, that they might become masters and proprietors of Carthage, of Greece, of Gaul and of Britain. Cortes and Pizarro with their associates and followers judged Mexico and Peru, with all the immense wealth of these countries, to be lawfully theirs, if they could only get possession of them. Power would give possession, and actual possession was indisputable right.

Monarchs and majorities of nations have had the property, the liberties and the lives of the people, more or less perfectly subject to their control. Hence they have thought it right to do with them much as they pleased. Either by enacting arbitrary laws, or without even the pretence of law, they have seized on the property of individuals, thrown them into prison, and afterwards executed them on the scaffold or the gallows. The best blood of England has thus been atrociously sacrificed. Sir Thomas Moore, Sir Algernon Sidney, and Lord William Russell were accounted traitors to their king and country and suffered the death of felons. Their murderers thought themselves to be doing God service.

Differences of religious opinion and practice have been accounted heinously criminal.—Hence the myriads of martyrs and confessors who have suffered because they obeyed the dictates of their own consciences, at the expense of offending those of their fellow-men.

As human experience and enlightenment advanced, the evils attendant on the custom of private revenge became apparent and notorious. And the first remedy for the evil seems to have been the use of sanctuaries, and the appointment of cities of refuge. The unfortunate man-slayer might flee within and, perhaps, obtain a trial. It was, however, a chance that he should, even then, have a fair one. At length monarchs and government assumed the power to themselves. God, said they, has invested us with the power of life and death. He has not given this power to private men but to kings and civil government. This allegation, however, is but gratuitous and assumptive. The fact is without evidence. We challenge any man to prove it. We are aware that the Mosaic law arrogates this prerogative as being given from heaven. It empowered the judges to pronounce the sentence of death, not only on the murderer but also, on the Sabbath breaker and the stubborn son, on the unchaste wife and the idolater, on the witch and the wizard. Our puritan ancestors adopted the Mosaic code as the basis of their civil polity. But they could not screw up their consciences to the point of going the whole length of it. A consistent conscience, therefore, would have repudiated the whole.

A review of the history of mankind, makes the fact obvious, that the most revolting cruelties and injustice, the direst tyrannies and the grossest falsehoods under the name of pious frauds, have been committed with the sanction of misguided conscience. The various passions and lusts of human nature have blinded, warped, steeled and perverted the eye and heart of this vicegerent of God, in His creature man.

Having thus considered the erroneous conscience, which adjudges wrong things to be right, we now come, very briefly, to the consideration of that which judges right things to be wrong. This description of erroneous conscience is, to a considerable extent, the reaction of the other. In but comparatively few cases does it result from excessive tenderness and a morbid moral sensibility.

The conscience which dictates that a stubborn son and an unchaste woman should be publicly executed as criminals unfit to live, will, of course, pronounce all those kind and compassionate feelings which would spare the offenders and employ means for their reformation, that they may still live, enjoy good in life, practice virtue and be useful in the world, to be improper and sinful. Pity and benevolence are adjudged to be vicious and unlawful sentiments. It was accounted a sin in the army of Israel that they saved the Midianite women and children alive; a sin in Saul that he had spared Agag, the king of the Amalekites; and a sin in Ahab that he made a generous treaty with Benhadad, the Syrian, whom he conquered in battle. Where inhuman severity has become the law, the indulgence of the pure and true sentiments of humanity will be accounted transgression. The mother who loves the child of her bosom and would fain save it from the fiery glittering arms of Moloch; or from the drowning waters of the Ganges; or from the crushing car of Juggernaut, is reputed to be irreligious and blamable. It becomes a wickedness to spare the innocent, the helpless and the lovely.

There is a noble martyr—political or religious, for they have been of both descriptions—who is spending his last night in his cell. It is in the power of a friend to afford him the means of escape. And he would have the courage to do it, if his conscience would justify the deed. But it would be wrong; a heretic or a lunatic, however arbitrarily and falsely accounted such, are unfit objects of compassion and assistance.

There is a field devoted to the Delphian God. It is capable of yielding a bounteous harvest to feed the poor and the hungry. But the hand which sows that field and reaps the ripened wheat, is most impious and accursed. The crime is regarded as flagrant and inexpiable.—Hence the exterminating character of Crisseun war in ancient Greece.

There is a pious Catholic. He is fatigued and hungry; he needs substantial food to strengthen his muscular system; and it is before him; and he can procure no other; but it is the season of lent; he is forbidden to partake of animal food. Yet hunger and weakness compel him to make use of it. His conscience accuses him. It thunders in his ears. He is affrightened and hastens to the confessional.—And he there acknowledges it to have been a great sin to eat a meal of wholesome food when deeply oppressed for the want of it.

And there, also, are the firm, strong hearted Puritans both of New and of Old England. In their view it was a sin to talk on the subject of politics, or to do needful work, on the Sabbath. The dinners for the first day of the week must be seethed on the seventh; and the young people committed wickedness if they played any game of amusement at their social parties, or if they danced at bridal feasts or on Thanksgiving days. Where gravity and sternness are accounted the greatest virtues, cheerfulness and sport will, of course, be reputed as so much service rendered to the evil one.

But how shall the errors of conscience be avoided. If conscience be our immediate rule and if this *may* lead us wrong, is not our condition helpless? We are as capable of searching out the errors of our *conscience* as we are the mistakes of our *understanding*. The great primary truths which relate both to our duty and our interest, are generally known. We have but to make a careful, an impartial and a diligent use of those truths. It is our privilege to grow in knowledge, in rectitude of judgment, in innocence and holiness of conduct. It is a valuable promise, 'he that hath'—and improves what he has—'to him shall more be given.—The dutiful servant increased his one talent to the number of ten. The path of the just is as the morning dawn waxing brighter and brighter unto the perfect day.'

S. F.

For the Register.

PHILOSOPHY OF PENAL LAWS.

MR. EDITOR,—Ours is extolled as an age of improvements in every thing. And so far as it is such in fact, there is good ground of exultation. But such is the danger of excess, even when some very good thing is in hand, and so many are the projects for accelerating progress from what is old, and from what we dislike, to something novel and untried, which may be found preferable to existing systems, that mere innovation may, in a thousand things, eventually prove to be the best that can be said of them. In vain are they seized upon as a relief from supposed evils, and as an advancement to some superior height of felicity in the affairs of the world. In this voyage of discovery, the only security against peril, against falling upon shoals and quicksands, and foundering in so broad, so illimitable an ocean of experiment, is a careful and strict conformity to some safe chart, in which the true course is definitely marked out.

There is a *philosophy, a rationale*, in every thing that can be fairly said to present itself to the mind of man as an alternative in the choice of measures, where a good result is to be anticipated. Headlong, reckless, inconsiderate steps, though they may not always bring one into remediless difficulties, are not trusty auguries of good, harbingers of an improved, meliorated state of things. If, then, the penal codes of the present age are to be revised, and attempts to be made to render them more just, equitable and humane, as well as more effective in protecting the members of society in the enjoyment of their rights; under what auspices, in what mode, and through the assistance of what guides is such a work to be undertaken and pursued? The community is continually agitated, and our legislative bodies perpetually assailed with importunate solicitations for radical changes in some of the most firmly established, and universally admitted legal enactments, on which society has hitherto relied for protection from the violence of its pestilent members. Now, what ought to be the rule of procedure in adjusting the ordinances of the state to the necessity which calls for them? Is it a case, to which arbitrary appliances are the most suitable, and the value of which is to be tested by our own experience, after the whole ground is run over, which we may be induced to explore in our search after the so much needed benefit? Or are there inherent, indisputable and unalterable principles to be consulted in legislating on the subject of crime, which, in their indications are as invariable as the polar attraction, and should be regarded as not less sacred than the authority of God himself, and equally inviolable with the most explicit and the best understood injunctions of his word? To me it is apparent, that, whatever good reasons there may be in favor of experimenting to find out the best mode of acting in relation to some subjects; yet where we are required to speculate and act in matters that involve the interests of society, the welfare of intelligent moral beings like ourselves, there are landmarks provided and set up beforehand, which are like the pillar of cloud by day and of fire by night, to make the course of duty obvious and distinct. If we must have laws, with penalties, to restrain crimes, there is a principle existing in the case, too essential and too manifest to be easily mistaken or overlooked, and which, like the hand upon the dial plate, points to the powers and duties of magistracy, and makes known to society in what manner to attempt the healing of her own maladies, and how to discipline her children, so as to qualify them for their place in the social state. The principle to which I allude, however much it may have been practically unheeded by most nations, from the earliest times to the present, has been distinctly recognized in our own country in the incipient stages of our political existence, namely, that 'all men are born free and equal.' The equality of natural rights, implying the rank of each individual in the social scale, is the grand touchstone by which proof is to be made of the legitimacy and soundness of the laws and customs, that prevail in the imposing of duties and in the infliction of penalties for the regulation of the state. It is no other, strictly speaking, than a divine establishment, an ordinance of heaven, intended to carry into effect a system of moral rule, as beneficial to men, as it is honorable to God, on whose authority it stands, and for whose glory it is to be maintained.

Were human government to refuse standing on this basis and claim for itself an independent right of legislating according to its own self-originated views of policy, and right; I know not who might have the assurance to prescribe any thing to bind a fellow-man, or to put a stamp on his destiny. But as morals, including all the duties of life, are graduated by the divine Being according to a principle, interwoven with the best productions of his hand, the moral nature of man, and the equality of brotherhood, applicable to the body of the race, a plain path is shown, and the well disposed need not err therein. None will deny that there is sound philosophy in exacting of equals mutual love and respect, and all the offices which naturally grow out of such a moral condition and temperament of the mind. It is not less philosophically true, that whatever is done by way of requisition, or as a punishment of delinquency, to efface or to weaken the impression made on men's minds by the admitted fact, that all are of one blood and all equal, is a wrong, an injustice, an injury to any plan of government intended for the good of Society. The whole circle of moral relations, of moral ties and responsibilities among men, has its groundwork, its whole beauty and force, in the consideration that all have a common standing, even as they partake of a common nature, and have therefore a righteous claim to be treated alike. The precepts of Scripture, and not only they, but its announciations and predictions likewise, have all an obvious reference to this first principle and primary element in the organization and complexion of the moral world. 'Thou shalt love thy neighbor as thyself,' and, 'whatsoever ye would that men should do unto you, do ye even so to them.' These are commands and rules of life, which make a direct appeal to what men relatively are, and would scarcely seem to be reasonable, but as they recognise the rights, which spring from social equality. The same is brought to mind, when, in the language of a prophet, it is foretold to us what requitals we shall meet with from our fellow-men, as well as from our more righteous Judge, for our deeds, which produce consequences, in which men are interested. 'With what judgment ye judge ye shall be judged; and with what measure ye mete, it shall be measured to you again.'

These slight specimens of the spirit and tenor of that divine writing which must not be contradicted, nor set aside, by any of our maxims, whether in public or private life, present to us one side of the picture. The other is shown in the platform of that national civil administration, which, under the head of penalties, is still further to impress the idea, all important as a stimulus to right practice, that equality among men is to be kept in sight, to the exclusion of all institutions or acts, which might impair the force of so fundamental a principle.

There are two sources, from which influence is to be derived for preserving, and for rendering practically useful, what we now assume to be admitted, viz. universal social equality.—One is the doctrine itself, embodied in the various expositions of moral obligation, which are scattered over divine and human laws, defining the duty of man to man, by which the integrity and health of society are kept from violation.—The other is the penal visitations, which those bring on themselves, who are too viciously inclined to conform their actions to the standard rules laid down for their observance. If it be not enough that men know to do good; but they become daring and presumptuous so far as to burst the bands of wholesome restraint, a penalty is to be resorted to, as a means of redressing, checking, or limiting the mischief, so far as it is susceptible of control. Here arises the question, the critical, the momentous question, of adjusting the penalty to the crime committed, so that guilt shall not attach itself to the very act, by which an attempt is made to overcome and destroy it. In this emergency, can any thing better be done, than to seize upon some ingenious conjecture, rush forward into aboundless field of experiment, with the hope of lighting upon something, that will come as near to accomplishing the end, as is compatible with human imperfection. Something like this would seem to have been the course often adopted in the department of national legislation, when, at one time, the killing of a man has been expiated by a pecuniary fine, and, at another, every petty theft has been made liable to be punished with death. In such cases it is clear, there is no recognition of natural equality in men, but what is tantamount to an explicit denial of it. But if there be any thing fairly deducible from reason and the natural constitution of things, we may safely adopt the conclusion, that, if the general relation of mankind one to another, as of a common nature, proceeding from a common stock, requires perfect reciprocity in action, that each should give as he would receive, it requires also such an administration of penalties, as shall keep alive, in the hearts of all, the sound maxim of measuring out suffering, as well as enjoyment, by a similar standard. And if this be a dictate of nature, a canon of unbiased philosophy, as it most certainly is, we may infer what should be the spirit of all human laws, as founded on, and measured by those that are divine, though a difficulty may sometimes arise in articles of mere form.

It was never doubted, and never could be, that where parties stand on perfect equality, a remission made on one side must, in justice, be met with an equivalent on the other. If this rule be violated in practice, we pronounce at once, that there is partiality, a wrong is done, and justice is defrauded of its due. If that be false, which a wise man once taught that 'he who is cruel troubleth his own flesh,' the falsity of it implies, that human nature is not one, that some men's interest, life, and happiness are of more value, more to be regarded, than the well being of others, and that, in this case, they may be set at different prices. But if God has put all upon a level, can that level be innocently disturbed by any decree of man.

It is the object of this reasoning to prove, that all the laws of a state, which has the right of interfering, by its legislation, to constrain men to fidelity in their social duties, should be so framed, as continually to remind every subject how he stands in the scale; that he is to aim at no preeminence above his fellow-citizens, as if he might do to another what another might not do to him. This fidelity to the principles of truth and justice requires as nice a selection of penalties, as of precepts to be enforced by them. Should the law ordain, that a man who had subjected his neighbor to the loss of $1,000, might absolve himself without making complete restitution, or by remitting to him $100; would not that be palpable, gross wickedness? And wherefore? Because it would be reducing one nine tenths *below*, and elevating the other, at the same rate, *above* the rank God had assigned him in making men equal. It would be countenancing and establishing a false estimate of human nature and human rights, and encouraging men to practise deliberate oppression and violence. And if a man of a violent spirit assaults his neighbor and wounds him, causing him much humiliation, pain, and sickness, and is permitted by law to escape with a slight forfeiture of money, which he can spare without material inconvenience, is the sufferer duly avenged, and is society well protected by such a comment upon the equality of men and their rights under God and under the social compact? Does not the principle under consideration peremptorily require, that the aggressor be put in the place of his unoffending victim, that he may learn by his own personal suffering, how to appreciate his own nature, and the greatness of his crime; and how to judge of the excellence and beauty of the law of love? And is it of no use correctly to impress the looker on upon a point, which is to have influence on his own manners and conduct? If he sees the law of equality disparaged or denied, will it be salutary to his own moral convictions, and to the habits of his after life? Every man will have a philosophy to apply in his own case, and should not therefore be misled by mistaken legislation, by any public ordinance, which, under any pretence, mitigates, or goes to extenuate enormities, ventured on by the lawless and disobedient; and which, in the result, lowers the dignity and rights of human nature, and exposes them to more frequent and more deplorable violations.

Were an apology needed for the course of remark, on which I have ventured, or did the suggestions I have offered, require to be strengthened by some higher authority than the philosophy, that has been invoked to sustain the doctrine advanced; might I not recur to the law of Moses without rebuke, and take shelter under legislation, coming directly from the court of Heaven. It is not denied, that the laws, given by Moses, are genuine, that they were transmitted to the Hebrew nation from the fountain of all authority, the great Lawgiver of the world; but it has been alleged, in argument against their perpetuity, or their applicability to the people of our more enlightened times, and more civilized communities, that their great severity fitted them especially and only to a rude, intractible people, as were the Hebrews of that early age. To such insinuations I should reply, that, admitting the barbarism, imputed to that people, in its utmost extent, does this prove, that penal laws, having no peculiar reference to objects of a temporary nature, but to the well ordering of society itself, wherever located, should not be appropriate to any people, in any stage of civilization, or in any quarter of the world? Pure morality is invariably the same in all times, places, and nations, and does not change its nature or aspect, to accommodate itself to the changing characters and circumstances of men. Penal law, in its greatest rigors, coming directly from the God of heaven, as in the Mosaic code, bears on its face the stamp of nature, intended to guard fundamental interests from perversion, and to preserve to mankind a just estimation of themselves, and an awful sense of their responsibility in their conduct towards one another. With studied caution it plants such barriers against encroachments upon what belongs to another, as show the inviolable regard due from one to another, as members of a common brotherhood, and therefore bound each to his neighbour as part of himself. There is unperverted and enlightened philosophy, as well as edifying theology, in the following statutes solemnly promulgated by Moses in Deut. xix. 16.—"If a false writing rise up against any man to testify against him that which is wrong—Then shall ye do unto him as he had thought to have done unto his brother: so shalt thou put away the evil from among you. And those who remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." Can any one doubt the moral motive for all this penal rigor? Or will any one stigmatize it as an unrelenting hard-hearted cruelty, not to be tolerated except among barbarians? And why should the uncivilized, the uneducated, the unrefined, be tortured into conviction of the atrocity of his own misdeeds, and made to serve for a public example, rather than the man in civilized life, for perpetrating the same crimes under the enhanced aggravations, inseparable from his superior privileges in science, refinement, and what is still more, in the abounding light of truth, moral and religious? Reason can assign no adequate cause for laying ignorant men, unimproved by advanced stages in human knowledge and human culture, under severer discipline than is proper for such as know more, without being morally better, and who aggravate their crimes against nature by committing them in the face of all those admonitions, which the circumstances of an enlightened age cannot fail to multiply.

But an objector will say, that principles, precepts, and precedents are not to be drawn from an antiquated and obsolete dispensation, especially since newer revelations have divested them of their authority, have inculcated, that retaliation and revenge are permitted in the Mosaic system, but strictly forbidden in the Christian Scriptures. The answer to this is, that private revenge is as distinctly and sternly reprehended in the law, and prophets, as in the precepts of Jesus and the teachings of his apostles. It is no less true, that throughout the whole of revelation a judicial magistracy, appointed of God to be a revenger and to execute wrath, is alluded to, and that such a tribunal has authority to proceed against evil doers according to their deeds. While the sword is withheld from private hands, it is formally put into those of the ruler. Confounding things plainly distinguishable, is a pernicious error. An Apostle has said; "Dearly beloved, avenge not yourselves." A wise man of still greater antiquity has the same sentiment." Say not, I will do to him as he hath done to me; I will render to the man according to his work." Moses himself has not omitted to give his testimony to the same purpose. "Thou shalt not avenge nor bear any grudge against the children of thy people."

Notwithstanding all this just restraint laid upon men's angry passions, this effort of religion to eradicate vengeful feelinge from the human bosom, is it not presumable, that the 'lex talionis' is itself one of nature's sacred laws, as firmly and deeply rooted in us by our Creator, as is our instinctive love of life, and our irresistible propensity to self-defence, against murderous violence, at whatever expense to him who puts our life in jeopardy? What people is there under heaven that does not allow and cherish a belief of the sacred right and the absolute obligation of killing the man, who premeditatedly and maliciously kills his neighbor? And how is this universally received rule of conduct to be accounted for, except by making it a maxim, grafted upon the very soul of man, that our nature, our very existence is to be protracted by waging a war of extermination against those, who have no respect for human nature, no kind feelings for persons, who are but a part of themselves? The savage unrelentingly hunts down the murderer of his kindred, and can never be appeased until he sees him dead at his feet. And why is he so implacable, so resolute in his revenge? Not that his own sorrow at his bereavement can be relieved by the accomplishment of his purpose. But the voice of nature within him seems imperiously to demand the sacrifice, as a tribute, a homage, paid to man, the brother and the equal of man. If he reasons at all, it is in this way, 'why should he be permitted to live, who has wickedly deprived one of life, whose right to live was as indisputable as his own? Not to pursue him, until he is made to suffer according to the inflictions of his own hand, will be an implied confession, that he was above the common level of his species, that his own life is to be spared because of greater worth, because more sacred, than that of a fellow-man, which he has destroyed.' And if, in his wrong, he has an affectionate respect to the shade of his murdered friend, which will exult in the triumph of justice; this will be but an amplification of the argument, built on the sentiment, that men are never to be treated as if they were of a superior nature, or had natural rights, which others have not.

Let this item in the discussion, however, be as it may; is nothing to be inferred from the so often repeated declaration of Holy Writ, that, in the government of God, arrangements are made to comfort and encourage the good, and to impose restraint on the bad, by assuring them, that they shall reap what they have sown? And does not this go to make manifest what is the natural source of justice, that nothing arbitrary is admissible, and that where equality exists in the system, as the purpose and work of God, that is not to be infringed, nor to be marred by the intervention of incongruities? If righteous men are to be rewarded for their good and wholesome acts, how is it to be done? The text says, 'give and it shall be given to you again.' And in another place, 'he that watereth shall be watered also himself.' On the other leaf we read, 'woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they did not deal treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.' In divine Providence, violence is requited with violence, rapine with rapine.' 'All they that take the sword shall perish with the sword.' So, 'he that leadeth into captivity shall go into captivity.' Were it otherwise, would not a door be left open for suspicion that the balance is not kept even, between creatures of the same grade, by him who holds it? But if Providence works to establish the philosophy, which has been assumed for a guide in the present discussion, in concurrence with written precept, may we not appeal to the powers that be, the same being ordained of God, for their serious attention to the subject, as one which embraces state legislation, and shows the importance of its being grounded on correct principles, as it is a branch of that administration, which, in the hands of the Supreme Ruler, is to vindicate the right, and constitute a pavilion, under which peace and justice may dwell together in concord and security? Loud and importunate is the cry, in our day, for the modification of penal law, so that the blood of innocence, when shed, may not expose the blood of guilt to be poured out to stain the ground, which has opened its mouth to receive the precious fluid that could no other way escape the hand of the ruthless destroyer.

If anything contained in what I here submit to the eye of candid scrutiny has any pertinence, or can be made useful, in adapting our rules of law to public necessity, let it be used for this purpose and allowed the weight it deserves.

J. F.

For the Register.

EXCLUSIVENESS REBUKED.

The following extract from Dr. Ralph Cudworth, will I think prove a word not out of season. The exclusiveness which prevailed in his day, and to which he alludes, has not yet passed away. It has taken a little different form. It does not so generally make broad the phylacteries of the five points of Calvinism, nor adorn its fronts with the dogmas of unconditional election and reprobation. But now under the doctrines of the Trinity and vicarious atonement, it still stands at the outer gate of the kingdom of heaven, too zealously engaged in keeping out others, to enter itself. Cudworth believed in the Trinity—he believed in the expiatory death of Christ—they are recognized in the sermon from which I have taken extracts. But there is the clearest evidence that he insisted not on belief of these as essential to being a Christian. In regard to the death of Christ, he, in this discourse, sets forth its efficacy as simply to take away the guilt of past sins; as being an expedient adopted in the divine wisdom for a basis of showing mercy, as preparing the way for the divine action in saving men.—Of consequence, he doubtless held, that it must perform its office whether men believe in it or not, whether men understand and receive it or not; nor would he pronounce a belief of the doctrine essential to salvation. At any rate, however, without trying to make Cudworth consistent with himself, (as I believe he truly was,) his arguments and positive assertions are good against those now holding doctrines in the exclusive spirit, as against the exclusives of his own day. I wish your readers, in the spirit of doing good, would invite their Orthodox neighbors to the perusal of his words. I would especially commend it to your very (as far as he thinks he ought to be) charitable christian brother, the editor of the New England Puritan. It may indeed help us all in the great work of practical religion, and contribute to strengthen our convictions of the paramount necessity of inward vital Christianity.

N. S. F.

From Ralph Cudworth's Sermon preached before the House of Commons, at Westminster, Eng., March 31, 1647.

And hereby we do know that we know him, if we keep his commandments, 1. John 2: 3.

'There be now many large volumes and discourses written concerning Christ, thousands of controversies discussed, infinite problems determined concerning his Divinity, humanity, union of both together, and what not. But if St. John's rule here be good, we must not judge of our knowing of Christ by our skill in books and papers, but by our keeping of his commandments. And that, I fear, will discover many of us (notwithstanding all the light which we boast of round about us) to have nothing but Egyptian darkness within our hearts.

The vulgar sort think that they know Christ enough out of their creeds, catechisms, and confessions of faith, and if they have but acquainted themselves with these, they doubt not but they are sufficiently instructed in all the mysteries of the kingdom of heaven. Many of the more learned, if they can but wrangle and dispute about Christ, imagine themselves to be grown great proficients in the school of Christ.

Ink and paper can never make us Christians, can never beget a new nature; a living principle in us: can never form Christ, or any true notions of spiritual things, in our hearts. The gospel, that new law which Christ delivered to the world, it is not merely a dead letter without us, but a quickening spirit within us. Bold theorems and maxims, dry and jejune disputes; lean syllosistical reasonings, could never yet of themselves beget the least glimpse of true heavenly light, the least sap of saving knowledge in any heart. Words and syllables, which are but dead things, cannot possibly convey the living notions of heavenly truths to us. The secret mysteries of a divine life, of a new nature of Christ formed in our hearts, cannot be truly understood, except the soul itself be kindled from within, and awakened into the life of them.

Would we know whether we know Christ aright, let us consider whether the life of Christ be in us. 'He who hath not the life of Christ, hath not Christ? He that builds his house on the foundation of Christ, really dwelling and living in his heart, he buildeth his house on a rock. But he that builds his comfort upon an ungrounded persuasion that God from all eternity hath loved him, and absolutely decreed him to life and happiness, and seeketh not for God really dwelling in his soul, he builds his house on a quicksand.

We have no warrant in the Scriptures to peep into these hidden rolls and volumes of eternity, and to make it our first thing that we do, when we come to Christ, to spell out our names in the stars, and persuade ourselves that we are certainly elected to everlasting happiness, before we see the image of God, in righteousness and true holiness, shaped in our hearts.

The best assurance that one can have of his interest in God, is doubtless the conformity of his soul to him. The way to obtain a good assurance of our title to heaven, is not to clamber up to it by a ladder of our own ungrounded persuasion, but to dig deep by humility and self-denial in our own hearts. We must, as the Greek epigram speaks, ascend downwards, and descend upwards, if we would indeed come to heaven. When our heart is once turned into a conformity with the word of God, when we feel our will perfectly to concur with his will, we shall then presently perceive a spirit of adoption within ourselves, teaching us to cry Abba, Father. We shall find a copy of God's thoughts concerning us written in our own hearts. There we may feel an inward sense of his love to us flowing out of our hearty and unfeigned love to him. A good conscience is the best looking-glass of heaven, in which the soul may see God's thoughts and purposes concerning it, as so many shining stars reflected to it.

Christ came not into the world to fill our heads with mere speculations, to kindle a fire of wrangling and contentious dispute among us, and to warm our spirits against one another with nothing but angry and peevish debates; whilst in the mean time our hearts remain all ice within towards God, and have not the least spark of true heavenly fire to melt and thaw them. He is the best Christian whose heart beats with the purest pulse towards heaven, not he whose head spinneth out the finest cobwebs.

He that really endeavors to mortify his lusts, and to comply with that truth in his life, which his conscience is convicted of, is nearer a Christian, though he never heard of Christ, than he that believes all the vulgar articles of the Christian faith, and plainly denieth Christ in his life.

Surely the way to heaven, that Christ hath taught us, is plain and easy, if we have but honest hearts. We need not many criticisms, many school distinctions, to come to a right understanding of it. Surely Christ came not to ensnare us and entangle us with captious niceities, or to puzzle our heads with deep speculations, and lead us through hard and craggy notions into the kingdom of heaven. I persuade myself that no man shall ever be kept out of heaven for not comprehending mysteries, that were beyond the reach of his understanding, if he had but an honest and good heart, and was ready to comply with Christ's commandments.

But I wish it were not the distemper of our times, to scare and fright men with opinions, and make men only solicitous about the entertainment of this and that speculation, which will not render them any thing the better in their lives, or the liker unto God; whilst in the meantime there is no such care taken about keeping of Christ's commandments, and being renewed in our minds, according to the image of God in righteousness and true holiness. We say, lo here, and lo there, is Christ, in these and those opinions, whereas in truth, Christ is neither here, nor there, nor any where, but where the spirit of Christ is, and where the life of Christ is.

Do we not, now-a-days, open and lock up heaven with the private key of this and that opinion of our own, according to our several fancies as we please? And if any one observe Christ's commandments never so sincerely, and serve God with faith and a pure conscience, who yet haply skills not of some contended for opinions, some darling notions, he hath not the right *shibboleth*, he must not pass the guards of heaven. Do we not make this and that opinion, this and that outward form, to be the wedding-garment, and boldly sentence those to outward darkness, that are not invested therewith? Whereas, every true Christian finds the least dram of hearty affection towards God to be more cordial and sovereign to his soul, than all the speculative notions and opinions in the world. He accounteth him that feedeth upon mere notions in religion to be but an airy and camelion-like Christian. He feeleth himself safely anchored in God, and will not be dissuaded from it, though perpaps he skill not many of those subtleties which others make the Alpha and Omega of their religion. Neither is he scared with those childish affrightments with which some would force their private conceits upon him. He is above the superstitious dreading of mere speculative opinions, as well as the superstitious reverence of outward ceremonies; he cares not so much for subtilty as for soundness and health of mind.

It is a piece of that corruption that runneth through human nature, that we naturally prize truth more than goodness, knowledge more than holiness. We think it a gallant thing to be fluttering up to heaven with our wings of knowledge and speculation, whereas the highest mystery of Divine life here, and of perfect happiness hereafter, consisteth in nothing but mere obedience to the divine will.

He that preaches gratitude, pleads the cause both of God and man, for without it we can neither be sociable nor religious.

CHRISTIAN REGISTER.

BOSTON, MARCH 7, 1846.

CHRISTIAN MISSIONS.

The question of the expediency and success of Foreign Missions has been agitated and discussed with more or less earnestness among us for many years. A considerable portion of our community have faith in their success, and enter earnestly into the plans and operations for sustaining them. Others confine their support entirely to those at home; whilst some, through a prejudice, perhaps, acquired by witnessing instances of waste, and mismanagement are opposed to everything that bears the name of Missions. The latter class, it is hoped, is not large, and that those who entertain such views will review the subject with candor. All benevolent efforts, whether by contributions of our time, labor, or money, for relieving the physical or spiritual necessities of our fellow-beings, or for improving in any way their moral and religious condition and prospects, may properly come under the title of 'Missions.'

In some inquiries on the subject of Foreign Missions, we notice the following statistics, which, in substance, were given by the American Board of Commissioners at their last annual meeting; for the purpose of furnishing, by comparison, evidences of their success.

They report 65 churches, 131 ordained missionary and 24,566 communicants gathered from among the heathen, and living in good standing; which is more than 187 communicants to each minister, whilst the average number in the Congregational and Presbyterian Churches, in this country, is only 127.

If to the above we add the Old School Presbyterians, and the Dutch Reformed Churches, whose average communicants are 115, we shall find that the average number in the mission churches, is, to that of the churches at home which sustain the missions, as two to one. The comparative annual increase, which they think a more true test of progress, would show, we are told, still greater evidence of the success of the missions.

We have given these statements from documents furnished by the avowed and earnest friends of these particular missions. Whilst therefore we allow all due credit to the writers, for faithfulness to their honest convictions, yet some abatement may require to be made, for too sanguine and partial an estimate of the probable soundness and permanency of these conversions. Abating, however, all that may be reasonably claimed, it must be admitted, that at some of the missionary stations, considerable progress has been made; enough, at least, to encourage perseverance, and to gladden every truly Christian heart.

Let these results then, *so far as we have* confidence in their truth and reality, quicken those of us who do not at present feel called to engage in *foreign* missionary efforts, to enter with more zeal and devotedness and readiness of self-sacrifice, into those plans and measures which we *do* approve, for the promotion of Christian knowledge and holiness. There is a sufficiently wide field of exertion for all who are truly disposed to labor for the good of others. There is no necessity of clashings, or any sufficient excuse for suspicions and jealousies of those who choose other portions of God's vineyard for their scene of labor, or who prefer modes of operation different from ours. Let us be faithful to our own convictions, and professions, and go forward quietly, but steadily and resolutely in such paths of usefulness as our judgment approves; of which, if we have a true Christian philanthropy, we may find many now open—wide open before us.

In the cities of our country, more particularly, the missions to the poor claim our aid; and we rejoice that in some of our cities to a good extent they have it. The amount, however, of missionary labor performed in our cities, as a whole, in comparison with what ought to be done, and to what might be done with excellent results to the bodily and physical comforts, as well as the high spiritual interests of thousands, is but as 'a drop in the bucket.' Here then let those give and work who see no openings abroad for their benevolent efforts; and let them give largely, and work earnestly and untiringly. To those who do it in the true spirit and after the lofty example of perseverance and self-sacrifice of the great Master,—to such there shall be no stinted reward.

But there are other home charities. We are called upon to 'strengthen the things that remain.' There are many feeble parishes, around us, made so, in years gone by, when by a lamentable inrushing of bigotry and exclusiveness the old bonds of Christian union and friendly forbearance were rudely sundered. Let the hands of such be held up for a little time in their feebleness, and they may presently be the helpers of others. And then, our wide-stretched western borders are full or filling with an intelligent population that are continually crying out for the true bread of life, for a consistent reasonable practical Christianity; such as only the Unitarian body will give. Shall they not have it? Do we profess to be willing and even earnest to do *something*, and complain that we cannot engage in foreign missions,—and yet hold back, or give stintedly here? The great want is, the means of educating religious teachers, and of aiding, temporarily in their support. Two important schools, those of Cambridge and Meadville are waiting for more ample means of educating young men for the ministry. In proportion as the aid we give enables these institutions to accomplish the purposes of their establishment,—the preparation of the heralds of the Gospel for their great work,—in that proportion we are truly and effectually aiding the cause of missions.

In the distant fields of labor, in the new settlements, to which the young minister is called, there will be need of temporary assistance. Let not the call for instruction which none but those thus educated will give, be heard in vain! Let such Christian teachers be multiplied and sent; and let the present feebleness of those who invite, and value and profit by their instructions, be kindly considered and helped. They will soon repay it by ability and readiness to extend their own helping hand to others. A faith in this result, shown by a generous readiness to sustain those engaged in these benevolent operations, will be the surest proof of the sincerity of our attachment to the principles we profess.

MEADVILLE THEOLOGICAL SCHOOL.

We notice with satisfaction, in a late number of the Christian World, an article calling attention to this important Institution. The occasion of this call, was an application to the writer, for the aid of his Church for a literary Institution under the care of the Methodists, in Michigan. The plea of the writer,—a perfectly reasonable and Christian one, as it seems to us,—is, that while our wealthy Unitarians are giving liberally to this Methodist school, in sums of $500, and of 50 and of $10, (charities which he was glad to witness and would not abridge) they should also remember those of their own household. The Episcopalians, Catholics, Methodists, &c., have their own large denominations to rest upon for support; but Unitarian Churches and Institutions can hope for no assistance but from those of their own particular faith.

The claims of the Meadville Theological School are thus set forth:—

1. It looks to Unitarians *solely* for assistance. Can expect aid from no other quarter.
2. Furnishes education to the Christian denomination, which, with a thousand churches, has no other institution for educating its ministers.
3. Total expenses for students, only $50 a year.
4. Under the care of men of the most thorough education. Its President a man of the most ripe scholarship.
5. To educate ministers of the Christian denomination, who, with a self-denying zeal and devotion equal to that of the Methodists, hold the views which we believe more sound.

It must be admitted, that every man has not only the right, but is in duty obligated to bestow his charities agreeably to his own judgment, and his convictions of what is right and expedient. We maintain, nevertheless, that Unitarians who have worldly substance, and a disposition to appropriate it for religious purposes, are bound to enlighten and discipline their consciences on so important a topic; are bound, not only not to forget, but to remember first and chiefly, Institutions which train men to teach and inculcate a liberal faith. Unitarians, as has been often remarked, must look to their own body for help, or despair of having it. But there is another great consideration which should have permanent weight in determining their leading charities. They profess attachment to a liberal faith. They believe it possesses a greater efficacy, a more sanctifying power over the heart and life, than any of the forms of Calvinism, or than the ministrations of any other of the Protestant sects. How then can they expect to maintain a character for consistency and sincerity, unless they contribute according to their means, to the Institutions which inculcate the faith they avow; unless they make them the recipients of their earliest and largest bounty! Let those who have ample means give to other institutions also, if they deem expedient, and are sure they are not encouraging thereby the inculcation of error, and *giving the very strength* that was coveted by those,—in whom the purpose is not wanting,—to crush and extinguish freedom and independency of thought and belief. But let them be treated, admonished, to regard the trusts they hold, their powers of influence and usefulness as *stewardships*, which are not to be exercised thoughtlessly, or capriciously, or without a sense of responsibility higher and more solemn than any human judgments or rewards can impose.

PUSEYISM.

The following extract from the London Times will derive interest from the celebrity that has attached to Dr. Pusey's name,—a name, however, which has rather usurped the place that belonged to Mr. Newman's. In this regard Mr. Newman may be said to sustain towards Dr. Pusey very much the same relation that Columbus has borne towards Americus Vespucius. The Dr. is rather a stealer of thunder than a son of thunder. Otherwise than as he has become identified with a notorious and retrogressive party in a divided sect calling itself *the Church*, we do not see why this or any other notice of this unimportant individual should attract special attention. Since his suspension, little has been heard from him except as the two syllables of his surname have been repeated in the composition of that clumsy appellation, which designates the receivers of his doctrines. He has also spoken some soft words of patronage in behalf of those of his associates who have gone clear over to the Pope's side, and of sympathy for Rome herself,—which latter words, however, the Romish organ in London was careful to say were not worth a straw, unless he would come heart and soul, and openly into the Popish communion.—As the Times is regarded rather as an *indication* of the popular tendency of opinion, not to say a weather-cock, the Oxford party may be understood and this article to be at present losing favor.

It is now nearly three years since Dr. Pusey, Canon of Christ Church, was suspended from office by the Vice-Chancellor of the University of Oxford. The cause of such suspension is universally known. In a sermon preached before the University, the Reverend Canon thought fit to broach and approve the twin heresies of the "corporeal presence," and "the sacrifice of the mass in the Eucharist." So at least, stood the general belief up to Saturday last. We learned yesterday, however, upon the authority of Dr. Pusey himself, that punishment proceeded not from the Vice Chancellor, but from Heaven; was inflicted not for flagrant rebellion against the Church of England, but "*for secret faults which God knew in him, and from which, he trusted, He desired to cleanse him.*" It is with pain we confess that we cannot implicitly rely upon the sincerity of this statement. With such a trust at heart, the reverend offender would have learned wisdom from adversity, contrition from punishment. To be conscious of error is already to advance toward truth; to aspire to purity is already to enjoy it. The sentence of banishment pronounced against Dr. Pusey is fulfilled. On Sunday morning last, he was permitted to re-enter upon the duties he had formerly violated, and to become again the teacher of the youth, whom heretofore he had wilfully or blindly misled. We have looked with something more than mere curiosity, towards the re-appearance of Dr. Pusey upon that scene which has acquired no enviable notoriety in connexion with his name. We could not but hope that all that has transpired since his forced, but necessary exile, would have had due weight with one intrusted with a solemn and a high responsibility, and anxious as he somewhat ostentatiously professes, to acquit himself in the sight of Heaven. Dr. Pusey cannot have been insensible to the effects of his own cherished but mischievous opinions during the last few months. He has seen those who acknowledge themselves with pride and gratitude his pupils and disciples, passing through every stage of duplicity, until desertion from the church has crowned their lamentable career of retrogression. We did expect that duty to the University and love to the Church would, at the very earliest opportunity, have urged the parent of this great calamity to express his sorrow for the past, and to utter a word of warning for the future; to fling away, at least, those gloomy erudities and that worse than useless mysticism with which he has ever delighted to invest baleful error, and to captivate the minds of the thoughtless and the weak. Nothing of the kind has happened.

In a tone of spiritual defiance, Dr. Pusey takes up the thread of his discourse at the point at which he quitted it upon the occasion of his summary dismissal. The sermon which he preached on Sunday last, so far from evincing a healthier state of thought and feeling, may be read in connexion with that which obtained for him the grave censure of the University, and be regarded only as its fit and natural conclusion. It betrays the same leaning towards doctrines repudiated by the church of England,—it exhibits the same cloud and darkness, and deals in the like subtle and abtruse enigmas. Lowly as the style may look, there is no mistaking the *animus* that flows beneath it. Priestly self-satisfaction and sufficiency creep to the very surface; an unconquered will pervades it. The text of the sermon already announces the assumption of the old position, and proclaims the tenacity with which the lowly warrior is prepared to fight for sacerdotal rights.

"Whosoever sins *ye* remit, they are remitted to them; and whosoever sins *ye* retain, they are retained." It is in illustrating these words that Dr. Pusey, in his first sermon after readmission, remarks as follows:—

The greatness of the power thus intrusted to man might well exceed our belief, and make us tremble to execute it, and almost doubt as men had doubted whether we had it. But our Lord premised his commission with these few brief words, *conveying at once its extent*, and the rule and guidance of it:—"*As my Father hath sent me, even so send I you.*"

We are loth to enter in these columns upon any religious discussion whatever, but we do feel urged by the necessities of the case to step for once between the public and the acceptance of a doctrine that involves the spiritual independence and possibly the happiness of every member of a state. We need not hardly say, that the assertion contained in the sentence above quoted is one that has long been stoutly maintained by the Romanist. Once prove that *human* power is not inferior to that of Heaven,—that the ability to forgive and punish rests equally with the Creator and the creature, and what sacrifices shall not be made to purify the soul, what bribes shall be sufficient to satisfy the greedy man in whom this power lives! If sin may be forgiven, forgiveness may be purchased, and if forgiveness may be purchased, sinfulness may be indulged. Not so, says Dr. Pusey; for "true repentance must precede the priest's forgiveness;" but *true repentance* has already gained the forgiveness of the sinner's Savior. The pardon of the priest is useless, or is worse. If repentance is sufficient for pardon, priestly condonation is not required; if insufficient, priestly favor cannot be impartial, since it may be bought, and the rich only can make sure of the blessing.

EXCESSES.

'The excesses of youth are drafts upon our old age, payable with interest, about thirty years after date.'

Yes, and not unfrequently in much less than thirty years are they repaid. These are considerations, addressed only to our selfish feelings. They are not of the most elevated character. A writer whom we have recently noticed illustrates and enforces the idea thus:—

'No matter what the enjoyment may be, moderation is always needed, and if we abuse our pleasures by becoming intoxicated at once, we desire their acquaintance no longer. The roue at twenty-five strives in vain to find new sources of amusement, and at thirty becomes a professed hypochondriac,—therefore, use but not abuse the blessings of this life, adopting 'temperance in all things' for a motto.'

Many, far too many of our young men, it is to be feared, can be influenced to restrain their love of indulgence, only by low and selfish motives like these. But this is no reason why publications which profess to be teachers of morals and religion should suggest and urge no higher motives for self-government, moderation and virtuous living. Among the multitudes who, in a great city, are tempted to give reins to appetite and passion, and rush headlong to their ruin, are there not *some*, who may listen to suggestions of *duty*? Some who will reason and reflect on the claims of friends, and especially on the claims of their own higher nature, and of the Great and Merciful Creator and Father? But, whether they will hear, or whether they will forbear, let the interests and claims of the soul and of God be set forth and pressed home, and the true doctrine of Christian Wisdom, or practical virtue be proved, that all its ways are pleasantness, and its paths the only paths of true peace.

BIBLE SOCIETIES.

The American Bible Society has prosecuted its benevolent labors for many years, by distributing the Bible, (King James' version,) without note or comment. Till the year 1837, this course appeared to be satisfactory; and various denominations of professing Christians united their efforts,—sincerely and heartily, as far as there was outward means of discerning, in disseminating the Holy Book, for the spiritual benefit of mankind. It was a topic of congratulation and rejoicing at the anniversary meetings, that there was one common ground, on which all denominations might stand, one great object of benevolent and universal interest, in the promotion of which sectarian distinctions should be forgotten, and the loving spirit of the great Master should shine forth to cheer and guide them on their christian pilgrimage.

In Feb. 7, 1836, circumstances led the Board of the American Bible Society to adopt the following resolution in regard to their translations.

Resolved. That in appropriating money for the translating, printing, or distributing the sacred Scriptures in the foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least so far as that all the religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities.

In explanation of this resolution, and to prevent misapprehension, the Managers say:—

Learning that some appear to have misapprehended the design of the above resolution, inferring from it that the English Bible was to be the *standard* to which new versions were in be the *standard* to which new versions were in all cases to be rigidly conformed, the Managers would here state that such is not their design. They have always expected, and to do still, that all new translations will be carefully made, as was that, from the original Hebrew and Greek, and that the different denominations here united can all use them, as they use in common the English Bible. They refer to that version, because, in adopting it for home distribution, it is admitted by all to be a good version, made on *catholic principles*, such as *must* be observed, from its very nature, by every Society of mixed denominations engaged in preparing and issuing book. But while the English version is thus referred to, the last part of the above resolution shows and was designed to show, that *strict* conformity to that model is not required, provided versions be such that "all religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities." Let new versions be made with care from the originals into the tongues of our aborigines, or those of India or China; let a few words of difficult translation be *trasferred*, or so *translated*, as in meaning to satisfy the different members of this Bible compact, and the Board will feel at liberty, both from the nature of their union and from the resolution, cited, to grant their patronage. One new version has been aided this past year, where some of the words referred to were translated by terms satisfactory to missionaries of different creeds. It is hoped that in this way obstacles which now seem formidable will ere long be removed, and every land be blessed, as our own so happily is, with a common Bible.

In the year 1837, the beautiful harmony which had hitherto existed and marked the operations of the Society, was interrupted. In that year, at the Bible convention,—so called—in Philadelphia, on motion of Rev. Spencer H. Cone, the following resolution was adopted

Resolved. That under the existing circumstance, it is the indispensible duty of the Baptist denomination in the United States to organize a distinct Society, for the purpose of aiding in the translation, printing, and circulation of the Sacred Scriptures.

In accordance with this resolution a society was formed with the title. "The American and Foreign Bible Society." By its constitution all its officers were required to be Baptists. Everything pertaining to its operations bore denominational aspect. Its name however,—and its name only,—was general and liberal. This society originated in the wish and endeavor of the Baptists, to distribute no Bibles in India, or other foreign countries, but their own translations, in which the words Baptizo and Baptisma were rendered *immense*, and *immersion*. And this plan and principle the new Society adhered to and carried out, when it commenced operations. Even the English scriptures were published with a glossary at the beginning, teaching, as stated above, that the true renderings of Baptizo and Baptisma are *immerse* and *immersion*.

This Society has applied to the New York Legislature for a Charter. Remonstrances to its incorporation have been presented, on the ground, that whilst the spirit of the society is narrow and sectarian, its name is broad and catholic, and hence likely to mislead,—as it has already, we are told, in one instance mislead, in the care of donations to the society,—money having been willed to the American and Foreign Society which was intended for the American Society. The clause of the constitution confining the management to Baptists is, indeed, now stricken out; though, as is declared, there has not been the least change in the principles of the Society. The Society is supported by those sects who hold to the doctrine of immersion, viz. the Baptists, the Reformers or Disciples, the seventh day Baptists, the Free Will Baptists, and the Winnebrenarians.

A discussion in regard to the principles of the Society, and its claims for a Charter &c., been sometime carried on in the New York Observer and New York Recorder. We have embodied these facts for the information of those of our readers who have not access to other.

Great stress seems to have been laid, by the Baptists, on matters of comparatively little moment. The question of more or less water in the ceremony of dedication to God, is with us, of so little importance, in comparison with the state of mind, the purposes and feelings with which the act is performed, and the obligations of purity which the rite betokens, that we cannot regard the schism with any other feelings than those of wonder and regret. We want to see a more just discrimination than is here indicated, in regard to the value of mere circumstances connected with the ceremonials of christianity; broader views of its great purposes, its spirit, and practical requisitions.

For the Register.

MR. WALLEY'S LETTER.

SIR:—In your paper of the 28th ult., you say that you think it is due to the public and to myself, that I should explain my views, upon the subject which was introduced by Rev. Dr. Parkman, at the late meeting of the Overseers of Harvard University, at the close of my remarks, in reply to the Hon. Mr. Quincy.

To the inquiries of the reverend gentleman, I replied at the time, and I intended to do so with precision. I certainly have no desire of concealment in this matter, and regret if I have failed to make my convictions intelligible to every one, who feels an interest to learn what they are.

You appear to attach great importance to the fact, that Unitarians were not named by me, in connection with Baptists, Episcopalians, &c.—but you will observe that I had already said that '*I never sought to exclude Unitarians*,'—my desire was to go further, and impress upon the board, the importance of including other denominations, and my words were, '*to prevent others from being excluded*.'

I do not perceive the dangers which you seem to apprehend, from the proposed change, in the constitution of the board. It the Unitarian denomination desire to have the entire control of the College, on account of the large amount of funds which they have contributed to the University, and of the responsibility and interest, which they may well be supposed to feel, in its concerns, from the fact, that *all the members of the corporation*, and *twenty three, of thirty, members of the permanent part of the board, are of the Unitarian faith*, then in my judgment, the first thing to be done, is to sunder the relation, between the State and the College.

I have already declared, that if such a separation can be effected, I am ready to withdraw from the board, and to cease from further efforts to introduce other denominations into the board, thus leaving the Unitarians in quiet possession of the College. But while the present relation between the Commonwealth and the University continues, and as long as a majority of the board of Overseers are annually elected by the people,—leaving out of view, the fact, that large sums have been contributed by the State, to the College,—it does appear to me, that without undertaking to determine any exact rule or proportion of representation, no citizens, of any denomination, claiming to be Christians, and taking the Bible for their guide, ought to be excluded from the permanent part of the board of Overseers, on account of their religious belief.

It is for these reasons, that while I advocate the election of Baptists, Episcopalians &c., I do not propose or desire to exclude Unitarians, or Universalists, from seats at the Board, though I may still think, that their views, of what the Bible does teach, are essentially incorrect.

It has been my endeavor to act in accordance with these views, and I have voted for—

Rev. Mr. Rogers, Orthodox Congregationalist.
Rev. Mr. Putnam, Unitarian. "
Rev. Dr. Sharp, Baptist.
Hon. R. C. Winthrop, Episcopalian.
Geo. E. Head, Esq. Orthodox. "

for members of the board of Overseers; and for Hon. Edward Everett, for President of the University, and B. R. Curtis Esq., for fellow of the Corporation.

It seems to me, that unless we are to have a state religion, no other mode of proceeding is justifiable, under the circumstances; neither can I perceive, that any evil is to be apprehended, as the result of such a course.

It is well known, that all the members of the corporation are of an uniform faith; they have the power to retain a majority of their own faith, in this body; and to make such, and only such nominations, as they conscienciously believe to be best.

Let the Corporation pursue a liberal course, and let the different denominations be fairly represented in the board of Overseers, and my opinion is, there will be a vastly increased degree of confidence felt by the community in the management of the University, and jealousy and sectarianism will languish and die, for want of aliment.

I may be mistaken; I think I am not, I believe the University would grow, with fresh vigor, under the operation of this infusion of new elements; but of one thing I am sure; I love my *alma mater*, I wish her well, and I have no desire to prolong a controversy, personal in its nature, and unpleasant on every account save one, viz: that it has arisen from a desire, on my part, to use all kind, honorable, and firm measures, to bring about that, which I conscientiously believe, would result in lasting good to the University.

Your obedient servant,
SAML. H. WALLEY.

Boston March 2, 1846.

CREEDS AND FORMS.

The following article, refering to a communication under the signature, 'W. B. S.' in the Christian Register of the 21st ult., is from the Christian Watchman of last week.

'A writer in the Christian Register of last week, whose signature is 'W. B. S.' has undertaken to call in question the correctness of some remarks of ours, in relation to the question whether Baptists impose any *form* as a condition of church membership. It is only necessary for us to say, that if the writer, whom we highly respect for his many estimable qualities, had called on us *before*, instead of *after*, writing and sending that article to the press, he would probably never have written it. It will be obvious to the attentive reader, that 'W. B. S.' has entirely misapprehended our meaning, nor are we at all sure that we understand his. He seems to suppose that our statements are not according to the fact, and also that they are not consistent with each other, and he speaks of having read them with 'utter amazement.' It is impossible for us to conceive how so plain, truthful, and obvious a statement as ours was, could have misled, much less 'amazed' any one.

'W. B. S.' says he has forwarded a creed, or 'covenant,' of 'the very church of which the editor of the Watchman is a member,' to the editor of the Register and he adds, 'in that church this creed is made a *test* of admission.' If this were true, (which it is not,) it would not disprove, nor conflict with, our statement. We said that Baptists *do not impose a particular* FORM *as a condition of church membership*. But 'W. B. S.' is 'amazed,' at this assertion, because he says here is a Baptist church which has a *creed*. If he can see no difference between *imposing a form and believing a creed*, it is not surprising that he is *amazed*.

As to the 'creed,' we suppose he refers to a printed document setting forth, in brief, some of the leading doctrines held by the church, with references to the passage of Scripture where those doctrines are taught. But that any 'creed' of mere human origin 'is made a *test* of admission,' we utterly deny. The only 'test of admission,' which we ever knew to be applied, (and we surely ought to know quite as much about the matter as one who never was a member of the church) is personal piety—a satisfactory evidence of real conversion to God.

This is the only '*test* of admission,' and we believe the same may be said of all Baptist churches. Of course, as we said before, Baptists think that a converted person will *believe* something which unconverted persons do not believe. We think it not unreasonable that a man who seeks admission to a *Christian* church, should have some opinions about *Christ* different from other men, and it is not at all uncommon to find Baptists who think that it makes quite a difference whether a candidate for church fellowship, believes Jesus Christ to be a mere man, or whether he worships Him as 'the true God and the Eternal Life.' There are also some other ideas which we think would help us to form an opinion whether an applicant for church fellowship, was a true convert or not.

But we need not enlarge on points so well understood. The editor of the Register, will, we trust, place this article before his readers, that if any of them have shared in the amazement of our worthy friend, 'W. B. S.' they may be speedily relieved.'

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For the Register.

DO BAPTISTS IMPOSE FORMS AND CREEDS AS CONDITIONS OF CHURCH MEMBERSHIP AND FELLOWSHIP?

MR. EDITOR:—The Editor of the Christian Watchman, in his paper of the 6th of February, stated what was understood by myself and others to be a direct denial of the charge that Baptists "*impose a particular 'form,' or 'creed,' as a condition of church membership or fellowship.*" In your paper of the 21st I attempted to show that the statement of the Watchman, as far as it was understood to be a denial of this charge, however it was intended by the editor, was incorrect; and that it was contradicted by the doctrines and usages of the church with which the editor of that paper was connected; that in that church "forms" and "creeds" are made conditions of church membership and fellowship.

The editor of the Watchman, in his paper of the 27th, in a brief reply, (which I hope, in accordance with his request, you will put before your readers,) repeats the assertion that Baptists "*impose no form as a condition of church membership and fellowship*," and says: "It will be obvious to the attentive reader that W. B. S. has entirely misapprehended our meaning, nor are we at all sure that we understand his."

Now it is important that we understand each other, and, in order that we may do so, I will endeavor to show what myself and others understood the editor of the Watchman to say—and that is, in substance, that the Baptists differ from the Episcopalians and Orthodox in these particulars; that they require neither submission nor assent to any particular "form," either ceremonial or doctrinal, as a condition of church membership and fellowship; that "*the* BIBLE ALONE, *and liberty of conscience to all*," is the principle on which that church is based—which I understand to mean that if a person believes the Bible to be the infallible word of God, he is not required, in order to become a member of that church, to believe certain doctrines drawn from it, simply the deductions of men, and about which men have always differed—but that, on the contrary, he is at liberty to form whatever conclusions his judgment and conscience may dictate, however opposed to the doctrines of the church, and yet it be no obstacle to his admission to membership or fellowship of the church.

Now that the editor of the Watchman may understand me, I will state that I deny that these are the principles of the Baptists. I deny that they differ in these respects, in *principle*, from the Episcopalians or Orthodox. I say in *principle*. They may in particulars, and in degree. They may not require submission to the same forms, or assent to the same doctrines. They may be more charitable and forbearing to the unlearned; they may make more reasonable allowances for the different ways of expressing their views—but in reality and in practice, the candidate is not allowed to form opinions and doctrines opposed to certain doctrines of the church without affecting his qualifications for membership—but that, on the contrary, they are required to conform their opinions of certain doctrines to the opinions of the church, and that these opinions are made "*tests*" and *conditions* of membership and fellowship—that in this respect they do not differ in principle from the Episcopalians and Orthodox, but that they act upon the same *exclusive* principle—and that if you, sir, or any person who holds opinions similar to yours, should desire to "join that church to-morrow," you would find the door closed against you.

If these things are denied by the editor of the Watchman, I hold myself bound to prove, by facts, conclusive to the minds of readers, that they are true of the church of which he is a member. It will then be time enough to see whether there was occasion for the *amazement* which I expressed at his denial of them.

The editor of the Watchman says, 'that any 'creed' of merely human origin, is made a '*test of admission*,' we utterly deny. The only *test* we ever knew applied (and we surely ought to know quite as much about the matter as one who never was a member of a church) is personal piety—a satisfactory evidence of conversion to God.' I think, with him, that 'he ought to know quite as much about the matter as one who never was a member,' but I trust, before we get through we shall see how well he has succeeded in letting *others* know about the matter.

The remark that, 'If he can see no difference between *imposing* a *form* and *believing* a *creed* it is not surprising that he is '*amazed*,' I shall pass over by merely attempting to show, on the authority of Noah Webster that a 'creed' a *confession of faith*, can with propriety be called a 'form' or formula. He gives this definition, among others, to the word 'Formula.' 'In *church affairs*, a confession of faith.' If, after all, we still differ as to the principles which govern the Baptists in the admission of members to their church and communion. I will endeavor to lay the facts before my readers that they may judge for themselves. And in order that I may, as far as possible, avoid all mistakes, and, as I suppose the editor of the Watchman has nothing to conceal with regard to the usuages of his church, I will be obliged if he will give me the answers to three or four questions upon the subject, which will, I trust, aid us to come to a correct understanding of the matter.

1st. Would a candidate who should openly avow his disbelief in the doctrine of the *Trinity* be admitted a member?

2d. Is it your private opinion that it would be proper to admit such a person?

3d. Would any one be admitted to the Church without conforming to the rite of baptism as you understand it, by immersion?

4th. Would a person who had adopted the doctrines of Emanuel Swedenborg be admitted as a member?

It will be understood that the question is not now about the propriety or scriptural authority of the principles which govern the Baptists in the admission of members, but a simple question of *fact*, whether in reality these are their principles.

W. B. S.

LETTER UPON HARVARD UNIVERSITY.

We commend to the attention of those interested in the reputation, influence and usefulness of this venerable University, the following extracts from a letter published in the Boston Atlas of the 26th ult. The signature will readily indicate the responsible source from which the remarks come, and the claim they have for attention.

From the interest which you appear to take in Harvard University, and the gratification you express upon its present auspicious prospecis, I am led to believe that you will kindly receive a few observations touching the stale charge of sectarianism brought against the College, and pointing to some of the principal sources of correct information on the subject. This is a charge, which, from an intimate acquaintance with the University and its management, for more than fifty years, I feel assured is entirely groundless. It is of more importance to the whole Commonwealth than we are apt to imagine, that this delusion about sectarianism at Cambridge, should be driven from the minds of the people, by the light of truth. Many a young man has lost, through its influence, the privilege of an education there, who might otherwise have enjoyed it. I feel this the more sensibly, perhaps, from my having thus come very near to losing this most precious privilege myself. My father, who was an orthodox Baptist, felt as strongly opposed to the alleged Arminianism of Harvard College, as any one can now, to its alleged Unitarianism. A yet greater evil has been feared from this sectarian delusion. The minds of some people have been filled with apprehensions, lest the professed friends of the University should be frightened by the shadow of sectarianism, into plans for banishing religion itself, in order 'to make the College a State Literary Institution, *free from all denominational bias*.' I rejoice to believe that better hopes, in this respect, may now be indulged.

How the connection which subsists between the University and the State should make it necessary, or proper, as seems to be supposed by the honorable member of the Board of Overseers, whose remarks are published in Friday's Atlas, it is difficult to perceive. The Government of the State, with the consent of that of the College, has opened the door of admission to the elective part of the Board of Observers, to all sects of Christians; the intention of which doubtless, was, that the best qualified for the office should be eligible, of whatever denomination he might be; not that the principle of selection according to the candidate's ability and disposition to serve the College should be exchanged for that of proceeding in direct reference to his sectarian character. This would seem to be the absurdest of all sectarian practices, and might often introduce into the Board the *least* instead of the *most* qualified members. Was such an absurdity ever dreamt of a Yale College? Yet the State of Connecticut has a more direct control over that College than the State of Massachusetts has over Harvard, sharing, as that State largely does, in the immediate visitatorial power und management of the College. More members of the State Government, there, are, *ex officio* members of the College corporation than the whole number of the corporation of Harvard College, in the powers of which our State authorities have no participation. Yet Yale College, has had, for these hundred years, its chapel Sabbath worship, and now, enjoys, undisturbed, its flourishing Divinity School. *Is* it owing to its greater freedom from sectarianism? Was Yale College founded upon a broader basis of Protestant Christianity than Harvard? Has it been managed in a more impartial and catholic spirit? Have its boards of government and instruction been open to a greater variety of Christian sects? These questions imply no reflection upon Yale College, which has my highest and hearty respect; but are intended to induce those who have rashly judged Harvard College, to pause and reflect—to seek light, and not scatter darkness—to inquire and hear before they condemn.

The means of information about the affairs and management of Harvard University are so abundant, that all who desire the light of truth may easily find access to it, and judge for themselves as to its alleged sectarianism, as well as in respect to its funds, expenses, and course of instruction. The full and minute expositions which are annually made, from official sources, leave nothing concealed in its important concerns; while various publications, of undoubted authority, have unfolded its religious relations and character in the clearest manner. To no one are we more indebted, for information of this kind, than to President QUINCY, whose ample and excellent History of Harvard University enables us to trace its theological features and bearings from the beginning; and whose printed speech contains a refutation of the more recent charge of sectarianism against the College, by indubitable facts and statements not one of which, to my knowledge, has been called into question. No man could possess better means of information on this subject, for the last sixteen years, than Mr. Quincy, or communicate the results of it with stronger assurance of the public confidence.

'HARVARD COLLEGE AND ITS BENEFACTORS, is the title of a recent publication of great merit and value, evidently proceeding from an able and truthful pen; and containing, besides a complete history of benefactions to the College, clear demonstrations of its liberal and catholic spirit, from its foundation to the present moment.

There is another publication, of recent date, which might not be thought of in this connection, but which appears to me a most important one, in illustration of the spirit and manner in which the Theological Institution at Cambridge has been conducted. It is the 'MEMOIR OF HENRY WARE, JR.:—Reverently inscribed to the memory of the father, whose example and instructions guided the life and formed the character of the son.' Here, the veil is raised by death; and we behold the inmost heart of both father and son, and cannot mistake the genuine Christian spirit, which, so far as they were concerned, prevailed in the religious instructions of the College. Through the confidential correspondence, and private meditations of the son, we see the lofty Christian motives and desires, which actuated him in all his relations to the Theological School, and led him to devote the best energies of his mind and heart to the advancement of his pupils in scriptural knowledge and pure Christian divinity, as well as in true virtue and a heavenly temper. I should be greatly disappointed to hear that any sincere Christian, of whatever denomination, should close this volume without feeling a hearty conviction, that if the Savior, since the days of the beloved apostle, has had any true, faithful, affectionate, and devoted followers on earth, the late Professor of Pastoral Theology in the Divinity School at Cambridge, must be ranked among the number. D. A. W.

Salem, Feb. 21.

ECCLESIASLICAL.

MR. EDITOR,—I send for insertion in the Christian Register, if you think them of sufficient importance, the following facts relating to the pastors of the last two churches, where I have attended Installations. P.

—

Milton, in Norfolk County, was incorporated, 7 May, 1662.

I. Rev. Peter Thacher, son of the Rev. Thomas Thacher, first pastor of the Old South Church, Boston, was born, in Salem, 18 July, 1651, graduated at H. U. 1671, ordained at Milton, 1 June, 1681, and died, 24 December, 1727, aged 76. He was, according to the customs of the times, both clergyman and physician.

II. Rev. John Taylor, the second pastor, was a native of Boston, a graduate of H. U. 1721; ordained, 13 November, 1728, and died, 26 January, 1750, aged 46.

III. Rev. Nathaniel Robbins, the third pastor, was born, in Lexington, graduated in H. U. 1747, ordained, 13 February, 1751, and died, 19 May, 1795, aged 69.

IV. Rev. Joseph McKean, the fourth pastor, was born, in Boston, 19 April, 1776, graduated at H. U. 1794, ordained, 1 November, 1797, dismissed, 3 October, 1804, and died, in Cuba, 17 March, 1818, aged 42.

V. Rev. Samuel Gile, the fifth pastor, was born, in Plaistow, N. H., July, 1780, graduated at Dartmouth College, in 1804, ordained, 18 February, 1807. Owing to divisions in the Town, he was dismissed from the First Parish, 6 January, 1834, and, after preaching a short time, in a new Meetinghouse, erected for him, he died, suddenly, on Lord's day, 16 October, 1836, of apoplexy, aged 56.

VI. Rev. Benjamin Huntoon, the sixth pastor, was a native of Salisbury, N. H. and a graduate of Dartmouth College, in 1817, installed, 15 October, 1834, and left, after a short ministry.

VII. Rev. Joseph Angier, the seventh pastor, was a native of Natick, a graduate of H. U. 1829, installed, 13 September, 1837, and took a dismission, 22 June, 1845.

VIII. Rev. John H. Morison, the eighth pastor, a native of Peterborough, N. H. a graduate of H. U., 1831, was installed, 28 January, 1846.

When the Rev. Thomas *Cushing* Thacher, afterwards of Lynn, officiated in the pulpit, in Milton, an elderly widow of the town informed him, that he was the fifth generation, in his family, whom she had heard, in that pulpit; namely,

1. Rev. Peter Thacher, H. U. 1671.
2. Oxenbridge Thacher, H. U. 1698, afterwards a lawyer.
3. Oxenbridge Thacher, H. U. 1738, afterwards a lawyer.
4. Rev. Peter Thacher, D. D. H. U. 1769, pastor of Brattle Street Church, Boston.
5. Rev. Thomas Cushing Thacher, H. U. 1790. He was ordained, in Lynn, 13 August, 1794, and took a dismission, 3 February, 1813.

The First Church, in Hollis street, Boston, was erected in 1732.

The following has been the succession of pastors.

I. Rev. Mather Byles, D. D., a native of Boston, a graduate of H. U., 1725, was ordained, 20 December, 1732, dismissed, 9 August, 1776, and died, 5 July, 1788, aged 82.

II. Rev. Ebenezer Wight, the second pastor, was a native of Dedham, a graduate of H. U. 1[illegible], ordained, 25 February, 1778, took a dismission, 7 September, 1788, and died in his native village, September, 1821, aged 71.

III. Rev. Samuel West, D. D., the third pastor, was born on Martha's Vineyard, 19 November, 1738, graduated at H. U. 1961, installed, 12 March 1789, and died, 10 April, 1808, aged 69.

IV. The Rev. Horace Holley, D. D., the fourth pastor, was born, February 1781, in Salisbury Conn., graduated at Yale College, 1803, installed, 8 March, 1809, took a dismission, 24 August, 1818, and died, 31 July, 1827, aged 46.

V. The Rev. John Pierpont, the fifth pastor, was born, in Litchfield, Conn., 6 April, 1785, graduated at Yale College, in 1804, ordained, 14 April, 1819, preached his farewell sermon, 4 May, 1845, and took a dismission, 10 May, 1845.

INSTALLATION AT HOLLIS ST. BOSTON.

Tuesday, the 3d, inst., Rev. David Foslate of Sterling, in this state, was installed nister of the Hollis Street Society, in this

ch interset was excited on the occasion. ouncil was very large and quite fully atd. Rev. Dr. Pierce, of Brookline, presidThe services commenced at half past o'clock, and were as follows:

roductory Prayer and Reading of the tures, by Rev. F. D. Huntington, of Bos- Sermon, by Rev. Dr. Putnam, of Rox- Prayer of Installation by Rev. Dr. man. Right Hand of Fellowship, by Rev. dler Robbins. Charge, by Rev. Dr. ingham; and Address to the people, by Dr. Gannett, all of this city. Concluding er, by Rev. Mr. Lincoln, of Fitchburg.— diction, by the Pastor.

The large and beautiful house was filled a very attentive audience. The attendance rgymen, not of the council, was uncommonge. The services, as a a whole, were of a cter to command and fix the attention in usual degree. The Sermon of Dr. Put was from the words in Isaiah xxi. 11. Watchman what of the night?" It was a rse of remarkable independence and boldon the present position of the Unitarian as a denomination; in which he endeavto show, that whatever there is of organin among us, that gives us in any degree eputation of a distinct sect, it were better ce entirely to abandon, than to endeavor to tain. That its longer existence would be r a hindrance than a help of the progress of stian freedom and truth, and of the best tical influence of the Gospel. We refrain giving any further account of it, however ral, from the consciousness we feel of the r of doing injustice to the preacher. It is that it should speak for itself; and we it will soon be before the public.

e prayers, and other performances,—Right d, Charge, and Address to the People, appropriate and faithful. Three very fine al hymns were sung with good taste and t by the choir. We publish below, the of these hymns. We wish we had room he other two; and hope to give them next k. After the exercises at the Church, the council with a large number of ed guests dined together at the United es Hotel; where the blessing was ask- by Rev. Mr. Taylor of the Seaman's pel, thanks returned by Rev. Mr. Lincoln itchburgh, followed by the hymn, 'from all dwell below the skies,' to the tune of Old dred.

O Thou in whose Eternal Name
Went forth the Apostles' ardent host,
Baptize us with the hallowed flame
That fell from Heaven at Pentecost!

The fearless faith that cries "Repent,"
Thy servant's earnest message fill;
By Thee the living Word was sent,
Thy Presence make it living still.

Pour out its love on every heart
That here on Thy great Mercy calls;
Relight its fire, its peace impart,
Between this Temple's waiting walls.

And while Thy people bend and pray
Towards Thy benignant Throne of Light,
Give answer in the dawning Day
Of Freedom, Mercy, Truth and Right.

Immortal Truth! It lives in Thee;
Our hope shall lean on Thee alone!
Thy Christ be all our liberty,
And all our strength and will Thy own!

Father, whose heavenly kingdom lies
In every meek, believing breast,
Reveal before Thy children's eyes
That kingdom's coming, and its rest!

Give Thy Son's herald, from above,
The anointing of Thy Spirit's breath;
The Faith that worked in Christ by love,
The Trust that triumphed in his death!

F. D. H.

INSTALLATION AT BERNARDSTON.

On Wednesday 18th ult., Rev. A. M. Bridge was installed as Colleague Pastor with Rev. T. Rogers, over the Unitarian Congregational ciety in Bernardston. The order of exerses was as follows:—

Introductory Prayer by Mr. Barlow of Warwick, Reading of the Scriptures by Mr. Moore Deerfield; Sermon by Mr. Chandler Robbins Boston; Prayer of Installation by Mr. Harding of New Salem; Charge by Dr. Willard Deerfield; Right Hand of Fellowship by Mr. Everett of Northfield; Address to the Society Mr. Willis of Walpole, N. H.; Concluding ayer by Mr. Stearns of Rowe; Benediction the Junior Pastor.

The Sermon we are told was a beautiful and cellent argument and plea for Christian ion.

In regard to the Charge a correspondent of World says. 'A more impressive spectacle rarely witnessed than that of this aged and htless minister solemnly advising a young rgyman in regard to the duties of the pastoral ice.' 'Every liberal Christian in this portn of New England feels that the words of venerated man, have weight and force from fact that he has himself *done* what he rges others to do.'

The interest of the occasion was much ghened, we are told, by witnessing the devoted attachment of this people to their now feeble, but faithful Pastor, Rev. T. F. Rogers, of whom the correspondent above named thus speaks:

'If any one *deserves* affection, it is surely he whose good deeds, pure life, and simple, unostentatious labors, arouse the sympathy and claim the respect of men in every denomination. Mr. Rogers has labored with a devotion and singleness of purpose, amid trial and hardship which reminded me of some of my western missionary brethren; indeed, his fidelity, zeal, and the effect of his exertions in the ministry, will bear any such comparison and only increase our estimate of his services.

It must be a joy to his heart, to behold his people united and happy under the labors of his colleague, and may he live to witness yet more of his beloved flock gathered into the fold of Christ, and boldly professing Christ's name before men.'

We are glad to learn that this Society intend to re-model their old house. There are, besides this, we understand, other gratifying evidences of prosperity, which operate as an encouragement to the new Pastor.

INSTALLATION AT HUBBARDSTON. On the 4th ult., Rev. S. H. Lloyd was installed as minister of the Congregational Unitarian Church in Hubbardston. The services were as follows:—Introductory Prayer by Mr. Alger, of Marlboro'; Reading of the Scriptures by Mr. Greene of Brookfield; Sermon by Mr. Hill of Worcester, from the text 1 Cor. ix: 16. 'For necessity is laid upon me, yea woe is unto me, if I preach not the gospel'; Prayer of Installation by Mr. Lincoln of Fitchburg; Charge by Mr. Stetson of Medford; Hand of Fellowship by Mr. May of Leicester; Address to the people by Mr. Allen of Northboro'; Concluding Prayer by Mr. Wellington of Templeton.

SECOND UNITARIAN SOCIETY, PORTLAND.—The members of this Society have renewed their invitation to Mr. R. P. Cutler, to become their Pastor. We understand that he has accepted the invitation.

☞ The Transcript of Wednesday says:—We regret to announce to-day the death of one of our oldest citizens—COL. HENRY PURKITT, who had arrived at the venerable age of 91, having been a soldier of the Revolution, and one of those true patriots who was formost in the memorable destruction of the tea. Mr. Purkitt was one of the original members of the Massachusetts Charitable Mechanic Association, and until the last year was able to be present at the triennial celebrations of this respectable body. Latterly, however, his strength failed him, his "day grew dim," and he passed away serene and quietly to the "better country."

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

HONG KONG. In the Register of October we gave some interesting extracts from a then recent letter from a correspondent at Hong Kong, in China, one of the ports under the control of the English authorities. It was considered a favorable location for the missionaries; and an institution of some importance, for the education of Chinese youth, had been established there. It appears, however, by recent intelligence from China, that the expenses of living there, and the taxes and exactions of the government, have induced nearly all the missionaries to remove to Canton. They are only waiting for papers from home to sell out nearly all their establishments on that island. We are told that $520 ground rent is now demanded for a piece of land given to one of the missions by Sir Henry Pottinger, and that "a residence in a heathen city is preferable to one in a British colony."

TEXAS—THE BIBLE. A letter, dated Houston, January 14, 1846, says:

"The Texas Bible Society has resolved to supply every family in the State with a copy of the sacred Scriptures, and one thousand dollars worth of the publication of the American Bible Society have been received for that purpose. The Conference passed a resolution approving of this enterprise, and enjoining upon each of its ministers the duty of making special efforts for the supply of every family within their respective fields of labor. We do not think there is now a greater destitution of the sacred volume here, than is common to other new States; but we do rejoice that the time is at hand when every family will have an opportunity of possessing the Bible 'without money and without price.'"

The subject of Education is also beginning to receive increased attention. The rapid increase of emigration, and the active operation of some of the religious sects is thus alluded to:—

"Our principal cities, towns, roads, and thoroughfares are crowded with strange faces. New emigrants are daily pouring in from all parts of the world. The great point of attraction is the West—the Far West. A Presbyterian College is to be located in the vicinity of San Antonio. A Presbyterian minister has been stationed at that place by the American Board of Missions. A Presbyterian church is building at Victoria."

LECTURES TO YOUNG MEN. The Keene Sentinel of the 25th ult. says:

'Rev. Mr. Livermore's third Lecture to Young Men, was delivered on Sunday evening to a crowded audience in the Baptist Church, the Town Hall having been filled to overflowing at an early hour. These Lectures are prepared at the solicitation of the young men themselves, who, in their letter to Mr. L., pointed out some of the dangers to which the youthful mind is at this day exposed. The lecturer is eloquently faithful to the trust reposed in him. One more, the fourth, concludes the course, to be given on Sunday evening, March 8th. They ought to be printed and disseminated far and wide.'

POPERY IN INDIA. The Archbishop of Goa is in full rebellion against the pope. The latter prelate, in a letter just addressed to the former, says, 'We can no longer doubt that you despise our decrees with regard to the institution of vicariates apostolic in the East Indies, that you hold in contempt our vicars apostolic, and the missionary priests who are subject to them, that you scoff at the congregation of our venerable brother cardinals of the Holy Roman Church who preside over the concerns of *propaganda fide*, which with so much zeal, has provided for the Catholic religion struggling in those provinces; that you give annoyance to ecclesiastical personages who maintain our authority; that you disturb the order of ecclesiastical jurisdiction; that you make nothing of our apostolic sanction, and especially of the above mentioned apostolic brief *Multa præclare;* that pamphlets injurious to the ecclesiastical governments now existing in the vicariates apostolic are published amongst the people with at least your connivance, if not with your full consent; and that everything is perpetrated which can give occasion to the most bitter schism.'

The catalogue of Lane Theological Seminary (just received) shows the number of students to be 61: 2 Resident Licentiates, 20 in the Senior, 15 in the Middle, 21 in the Junior Class, and 3 not in the regular course.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

FRENCH SPOLIATIONS. We have personally no claims on account of these spoliations, nor any relationship or connection with any that have, but we have regarded, and continue to regard with amazement, the insensibility and dilatoriness of our national legislators, in settling so clear a case of right and justice. The case related below, in the Boston Whig, is a hard one.

'The Northampton Courier notices the death, at the Alms House of that town, of Capt. Wm. Smith, aged 73. He was one of the original claimants for indemnification for French spoliations, having been captured thrice in three different vessels by Privateers, his property confiscated, and himself made prisoner. He has had his claim presented, among others, for $10,000, which, with interest, would now have amounted to over $40,000. He has been in the Alms House 14 years.'

Admitting Capt. Smith's claims to have been well-founded, it may well be asked who it is that must finally answer for the injustice and the sin of dooming him to drag out fourteen years in an alms house, and finally to die there? Is it our Congressmen, or we the people, who send men there who neglect their appropriate duties, for the accomplishment of sinister and selfish ends?

If Capt. Smith's case were the only one, then—as it is too late for the relief which simple justice would have brought *him*—we would weep over it, and let it pass; but it is only *one* of *many* cases, some more and some less aggravated, in which, as we understand it, a simple act of justice by the Government—a plain case—would have restored thousands to comfort and independence, who are either now suffering, in want, or have already died in poverty and grief. We desire to see the subject called up and pressed upon the attention of government, by the leading papers of the whole country. It is in the power of the newspaper press of the country, we believe, if it would speak out unitedly and energetically the honest convictions of its conductors, on this subject, to settle the long agitated question before the expiration of another session.

NEW ROUTE FROM NEW YORK TO BOSTON. A project has been started for a railroad that shall shorten the travelling distance between New York and Boston. The proposal is, to strike from the New Haven and Hartford Road at Wallingford, (12 miles north of New Haven) through Middletown to the Norwich and Worcester Road at Plainfield. This, the projectors claim, will be the shortest and best route between these cities.

Since the preceding paragraph was written, we find in the Journal of Commerce the following article relating to a similar but far more extended project. The one we have referred to, will embrace in its plan, a part of the route described above.

A MAGNIFICENT PROJECT. A project is on foot for the construction of a railroad in very nearly a straight line from New York to Boston, passing through New Haven, Middletown, Willimantic, Woonsocket, &c. A bill is before the Massachusetts Legislature for a charter from Boston to Woonsocket; a charter has already been granted from New Haven westward to the State line, and an application is before the New York Legislature to empower the same Company to extend their road, in the direction of this city until it enters the Harlem. Authority to extend the road from New Haven to the East line of Connecticut, and to construct the section through Rhode Island to Woonsocket, will be applied for, we understand at the approaching sessions of the Legislatures of those States respectively.

Nearly or quite the whole route has been surveyed, and it is ascertained that no grade will exceed 50 feet to the mile, with easy curves. The distance, compared with any of the existing routes, will, it is said, be shortened 30 miles. It is designed to lay the rails six feet asunder, and to make them of such weight and firmness as will admit of the greatest speed. The calculation is, that the whole distance between Boston and New York, can be run in FOUR hours, and will be regularly run in not exceeding *five*. Many gentlemen of sound judgment, including several individuals of great wealth, have expressed a most decided opinion of the feasibility of the undertaking, and that the stock will be extremely valuable. It is plain that if such a road were in existence, it would command all the travel in winter, and nearly all in summer. Further, it is plain that no road can *ever* be made between the two cities, which will be either shorter or quicker. It is calculated that the fare may be put at $3, through, and pay a good profit.

BALTIMORE COLLEGE OF DENTAL SURGERY. At the late annual commencement of this institution, the degree of Doctor of Dental Surgery was conferred on the following named gentlemen.

Wilkes Allen, of Massachusetts; Aaron Baldwin, of Alabama; William F. Bason, of North Carolina; E. P. Burroughs, of Canada; R. W. Clarkson, of New Jersey; John Locke, of Pennsylvania; J. W. Neil, of London, England; Stephen Parsons, of Georgia; V. W. Swayse, of New Jersey.

LECTURES TO LADIES EXCLUSIVELY. The Boston Evening Transcript, which represents the sex in the person of a lady of refinement, concurs with a late writer in this paper in disapproving of 'Lectures to Ladies over Sixteen.' [Newark Daily Adv.

The New York Observer quoted this paragraph in reference to the excellent article in the Transcript, and expresses its own censure of the practice referred to as follows.

'The reference here of the Newark paper is to a physician going from place to place lecturing on diseases, and proposing to address audiences of *females* only, on subjects which of course may not be discussed in the presence of gentlemen. In any community there are *women* who will expose themselves to such lectures, but parents should restrain their daughters from attending, and all the friends of virtue and refinement should set their faces against them, as indecent and corrupting.'

SCHOOL FOR IDIOTS. Schools for restoring Idiots! are among the benevolent devices of our day. Mr. Backus, as chairman of a committee of the N. Y. State Senate, has made a report which estimates the number of Idiots in the State at 2000, and proposes an institution on the plan of M. Voisin's at Paris, by which the unhappy class may be restored to society. A small farm, a large garden, cheap edifices divided into dormitories and day rooms, with adjoining shops for labor—all well warmed and well ventilated, would cost little money. Such schools are in successful operation in Prussia, Paris and England. [N. Y. Obs.

Miss DIX is prosecuting her benevolent mission in Kentucky, with high approbation. Her measures for the establishment of a Lunatic Asylum have attracted the attention of the Legislature, and the people appear to appreciate her services. The Frankfort Commonwealth dwells with enthusiasm upon a review of her philanthropic labors in behalf of the suffering and afflicted of our race; and quotes tributes of praise from several private letters of distinguished persons in various parts of the country. [Ib.

GENERAL PAREDES. From the position which this man holds, at present, and the power he wields in regard to the destiny of Mexico and to the settlement of difficulties between that country and our own, he is necessarily an object of attention with the American public; and all well authenticated information respecting his character will be received and read with interest. The following is from a Washington correspondent of a New York paper, in which he is called the MURAT of MEXICO.

'General Paredes is a man of about forty-eight years of age; frail and slight in form, and not ungraceful, though maimed by the wounds of many battles. His eye in repose is as mild as sunshine, but when excited it gleams like the edge of his own good sword. He is known throughout the Republic as 'El Manco' Paredes—or, 'the hand wounded.' He may be considered the Murat of Mexico, as he knows no fear in his almost mad and reckless daring. He was once banished to this country, and as an exile studied our institutions and worshipped our enterprise. His American feelings are strong, and in all business transactions he is a man of honor. Amid the thousand opportunities that he has had for amassing an immense fortune, his poverty has remained a monument of his patriotism. It was his skill, his energy and indomitable courage, that made Santa Anna President of the Mexican Republic; and when he trifled with the liberties of his beloved country, it was he who hurled the Dictator from place and power, and banished him an exile in a land of strangers. A favorite with the people—he is above the tawdry and garish military pomp and display that ofttimes cloys and disgusts them. A favorite with the army—he never lost a battle. A favorite with the priesthood—he has ever advocated their rights, and been their steadfast friend. The commander of the forces, and Governor of one of the richest departments of the republic, his influence is seen and felt throughout the land. Such is General Paredes, who is the embodiment of the spirit of reform at this moment in the Mexican empire.'

IMPORTANT MOVEMENT IN THE SOUTH. We find in the Tuscaloosa (Alabama) Journal, a report submitted to the House of Representatives of that State, by a special committee upon the subject of the domestic slave trade. It is important as indicating, on the part of the holders of slaves, a conviction of the ill tendencies of that traffic upon the interests safety and character of the States which furnish the market. The report is accompanied by a bill prohibiting, *under severe penalties*, the introduction of slaves by traders or non-residents. The objects of this important movement are thus stated by the editor of the Journal:—'The committee complain that our slave population is becoming too numerous for the interest and security of the citizens of the State; and that non-resident planters send their slaves among us, and withdraw the proceeds of their labor to be expended in other States. They further express the fear that, as popular opinion is setting itself against the continuation of slavery in Kentucky, Virginia and other States, we may be overrun with this class of population.' We are rejoiced to see this streak of light where the good of all parties have long and anxiously looked for the dawning of a better day. Inquiry fairly started and undisturbed, will effect all that the rational philanthropist can hope for. [N. Y. Mirror.

FIRE IN ROXBURY—BROOK FARM MANSION DESTROYED. On the evening of Tuesday, between 8 and 9 o'clock, a fire broke out in the large dwelling house at the Community, in West Roxbury, which was totally destroyed. The building, says the Sun, was of wood, three stories high, 175 feet long, and 40 feet wide, and was designed to accommodate all the families connected with the Association. The building was erected within the last year, and was not entirely completed. The loss is estimated at nearly $7,000—without, we believe any insurance. The fire is supposed to have been caused by a defect in the chimney.

FROM EUROPE. The Toronto, Capt. Griswold, at New York, brings London papers to Feb. 7th four days later than the news by the late steamer. The news is not of much importance, either as to Parliamentary proceedings, or to the general state of the country. Ireland continues to be agitated, but no events of importance have occurred. The most interesting paragaph we notice, is the following from the London Times, of the 7th. Speaking of what are called the 'notice' resolutions in Congress, it says:

'We do not anticipate that the resolution for terminating the convention by twelve months' notice will be defeated in the Senate, or, if defeated now, it would infallibly be sent back and carried at no distant period in some other form. But we trust that whenever such a notice has been given, both countries, and both governments will remember that the year of notice is a year of grace, and that it will be an indelible blot on them and on the time we live in, if we cannot succeed within that period in reconciling the differences of two great states, arising out of a question so unworthy of their common origin, their present greatness, and their future destines.'

FROM INDIA. The overland mail reached London on the 5th. A[illegible]nt are as late as the 24th of Dec. A desp[illegible]e war has broken out between the Sikhs and the English. On the 21st Dec., the Sikhs attacked the British army with 55,000 men, and 150 pieces of artillery. The fighting lasted three days, day and night. The Sikhs lost 65 guns. The slaughter was very great. The entire result of the battle is not know, though it is supposed that the Sikhs recrossed the Sutlej, on the 24th. The Governor General has issued his proclamation, declaring the possession of Maharajah Dhuleep Singh, on the left or British banks of the Sutlej, confiscated and annexed to the British territories.

DUEL. DEATH OF MR. PLEASANTS. Mr. J. H. Pleasants, the founder and for many years editor of the Richmond Whig, but who had recently connected himself with the Richmond Star, died on Tuesday morning last of wounds received in a disgraceful duel with Thomas Ritchie, Jr. Editor of the Richmond Inquirer.

OBITUARY.

For the Register.

SARAH NASON WHITMAN.

Died, in Lexington, Feb. 21, 1846, of pulmonary consumption, SARAH NASON WHITMAN, eldest child of Rev. Jason Whitman, of Lexington; aged 12 years and 11 months.

When in autumn the mellow fruit hangs clustering on the branches, awaiting the ingathering of the husbandman, the sight is rich and beautiful. And when the advanced Christian, whose heart and life have been maturing for years under the influence of the sun of righteousness, stands, awaiting the hand of the heavenly reaper to transplant her to the paradise of God, the sight is also beautiful, and rich in its instructions. So, too, the little flower, that blooms for a day only, and fades away at nightfall, has perfection and beauty even in its transient life. And the young soul, that passes from earth just as its perceptions are dawning upon the kingdom of God, with aspirations heavenward, fit to adorn this world, or rejoice in the scenes of light above, is an offspring of divine love, that may not rightly pass unheeded. Character is, after all, our most enduring possession, and when the bond is broken on earth, nothing can so console the hearts of those to whom we are endeared by the ties of humanity, as the knowledge, that thoughts of a better world, and a wish and a prayer to be worthy of it, have not been infrequent guests in our souls.

Such a memorial as this has been left by the subject of this notice. A thousand influences are, indeed, at this day shed upon the young mind. Education, even in our common schools partakes a higher aim than ever before; and the precept of Christ, 'Suffer little children to come unto me,' has been so fulfilled as to prove the sanctifying power of Christian truth in the hearts of the young. The most fervent hope, however, usually indulged, is, that the labors bestowed upon them will have some blessed effect when they mingle in the tumultuous scenes of the world. What a comfort, then, is it to see those influences rich in their blessings when the messenger of God calls the soul away before it has experienced the roughnesses of life! Our young friend died happy and resigned.—She was not indifferent to life. Fond parents, brothers and sisters, relatives and friends, schoolmates, the pure and innocent pleasures of this world, all had a deep place in her affections. She had not suffered for years so as to be weaned from earth. But a few months of sickness had she known; and only a few days before she died, she joined the family at their usual repast. A vivid appreciation of the comfort, the sympathy, and assistance, that a beloved mother might have anticipated from her; of the debt that she herself might repay by her assiduous efforts for the watching anxiety and love of her parents, animated and deeply moved her. She realized, that she had much to live for, and of this spoke earnestly. 'It seemed hard to leave them all so soon.' Yet she also believed, 'for me to die is gain.' In the spirit of her master, she could say, 'remove this cup away from me,' and then in blessed calmness repeat with him again, 'Thy will, not mine, be done.' With some faint idea of her approaching dissolution, and with a Christian faith and a spirit of resignation, not always discernible in those who have long been subject to Christian influences and are called to die, she insisted a few days previous to her death upon knowing what opinion was entertained of her recovery; and when the whole truth was told her, asked, 'do you think I am prepared to die?' After this, she conversed freely and earnestly upon the subject of religion and her spiritual condition, evincing always how strongly the principles of Christianity had commended themselves to her highest faculties. She faithfully remembered her young friends by tokens of love; and took an affectionate farewell of her brothers and sisters, telling them she should soon be happy. One of her brothers she called to her bedside, and asked his forgiveness if she had ever said or done aught to injure his feelings. Of her father she enquired, if she should know in another world anything of the world she was about to leave, and rejoiced in the thought, that in the mercy of God she might be permitted to think and know of, and perhaps minister unto those, from whom she must part. And one of her last requests was, that her parents would express her gratitude to those who had been so kind during her sickness. One subject of solicitude and pain only did she seem to feel, lest the devotion of her mother during all her sickness should prove too much for her to bear.

Such were the dying hours of Sarah N. Whitman. In one of her years, certainly, there was much remarkable, beautiful, and instructive; much to console bereaved parents; much to improve those young friends, a circle by no means small, to whom she was endeared.—Fathers and mothers, who may peruse this simple recital, may be encouraged in the belief, that the seed of divine truth is not sown in vain: and will display its fruits, when they most need and most desire to witness them. The young, especially, may learn to cultivate those feelings and aspirations, which are enforced by Christianity, and be assured they will support them in *their* dying hours, whenever they shall come.—And all may learn what a sweet and gentle influence to virtue we may leave behind us, by the purity of our characters and the resignation of our hearts. Then, others may say of us, as has *now* been said in calm and Christian faith, 'if we must part from those we love, God be thanked that they have gone 'home' as we could wish and pray.'

D.

☞ Professor I. S. GRIMES, the Phrenologian, will address the audience on Temperance, on Sunday evening, 8th inst, at Tremont Temple, at 7½ o'clock. Some new and attractive features may be expected. Admittance 5 cents.

M. GRANT, President B. T. A. Soc'y.
F. R. WOODWARD, Sec'y. mh7

☞ THE SALEM AND VICINITY MINISTERIAL ASSOCIATION will meet at the house of the subscriber, on Tuesday next, March 10th, at 2½ o'clock. J. PIERPONT, Jr., Sec'y. mh7

☞ MONTHLY UNION CONFERENCE. The Monthly Union Conference Meeting will be holden on Thursday evening next, at the Bulfinch street Vestry, at a quarter past 7 o'clock. mh7

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet at the house of the Rev Daniel Austin, on Tuesday, the 10th inst.
mh7 WM. NEWELL, Sec'y.

☞ CARD. The subscriber takes this mode of acknowledging to an unknown donor, the receipt of a 'Warrant for Thirty Dollars,' contained in a letter dated 'Boston, Feb 16th, 1846,' for the aid of indigent students in the Meadville Theological School.
RUFUS P. STEBBINS.
Meadville, Feb. 24, 1846. mh7

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars contributed by the members of the Sunday School of the Church of the Savior, Brooklyn, N. Y., of which Rev Frederick A. Farley is Pastor, to constute Isaac H. Frothingham, Esq., their late Superintendent, a Life Member. mh7

☞ NEW YEAR'S GIFT. Nearly 10,000 copies of 'Pictures from Memory's Gallery,' written by Rev T. B. Fox for the occasion, have lately been distributed in the name of the pupils of the Warren street Chapel, and as an acknowledgement of the contributions of other Sunday Schools to their Floral Procession of last July.

Should any School have received no Tracts, or an insufficient quantity, they will have the kindness to notify Mr Barnard, No 5 Warren street, Boston, of the fact, and the omission will be cheerfully supplied. mh7

☞ The UNION PASTORAL ASSOCIATION will hold their next meeting at the house of Rev Ephraim Peabody, in Boston, on Tuesday, March 10, at 11 o'clock, A. M.
f28 SAML. OSGOOD, Sec'y.

MARRIAGES.

In this city, 3d inst, by Rev Mr Coolidge, Mr Edwin Adams to Miss Frances H. Frost.

1st inst, by Rev Chandler Robbins, Mr William Harris to Miss Frances Kendall.

On Tuesday evening, by Rev F. T. Gray, Mr Jas. L. Sargent of Philadelphia, to Miss Ellen D. Ladd of Boston.

2d inst, by Rev Mr Cushman, Mr Wm Norwood, of Portland, to Miss Phebe Palmer of Alfred, Me.

21st ult, Mr George H. Clark of Cambridge, Mass, to Miss Laura Ann Ball of Sandy Hill, N. Y.

In Brighton, on Sunday evening last, by Rev F. A. Whitney, Mr Thomas C. Smith to Miss Mariette Whiting.

In Hardwick, 3d inst, by Rev Mr Smith, Mr Chas Mandell to Miss Martha Stone, daughter of Hon Joseph Stone.

In London, Jan 19, Mr Charles F. Dennet of Boston, to Susanna, second daughter of L. D. Jaquier, Esq. of L.

DEATHS.

In this city, 2d inst, Mrs Theadosia L. B. Hayes, 27.

19th ult, Timothy Williams, Esq. in his 81st year.

27th ult, Mr Quincy T. Whittemore, 23.

On Sunday evening, Clarissa, wife of Tyler Bigelow, Esq. of Watertown, 64.

In Chelsea, on Saturday last, of consumption, Thos Pratt, 35.

In Dorchester, 28th ult, Augustus Edward, 8 years, eldest child of John J. May.

In South Boston, 1st inst, Sarah, wife of the late Samuel Dikeman, formerly of New Haven, Ct., 67.

In Charlestown, 1st inst, Harriet A., daughter of Edwin and Sarah H. Woodman, 14 mos.

In Chelsea, 1st inst. Joanna W. P., widow of the late Capt James A. Nye, formerly of Marshfield.

In Littleton, 21st ult, Mr Jonathan Whitcomb, 92.

In Raynham, Jan 22d, Fanny, wife of Horatio Leonard, Esq., 57.

In Stow, 2d inst, Mr Silas Brooks, 82.

In Haverhill, Mr James Walker, a revolutionary soldier.

In Salisbury, NH, Mr Moses Fellows, a soldier of the revolution, 90.

In Manchester, NH, Capt Ephraim Stevens, 93, a revolutionary soldier.

In Strafford, NH, Mr Joseph Caswell, 91, a soldier of the revolution.

In Chester, NH, Mrs Phebe Abbot, about 90, a revolutionary pensioner.

In Eastport, Me, 20th ult, Hon John Bergin, 80.

In North Kingston, RI, 18th ult, Ezbon Sanford, Esq. in his 81st year.

In Wallingford, Ct, Jan 28, Mr Jonathan Bartholomew, 91, a revolutionary pensioner.

In Albany, 19th ult, Capt Samuel Parks, formerly of Framingham, Mass, 42.

In Baltimore, of scarlet fever, Enoch Pratt, 3 yrs and 5 mos, son of Enoch and Susan G. Hyde of New Orleans.

BOARDING & DAY SCHOOL FOR YOUNG LADIES IN PLYMOUTH. The subscriber, being about to commence the fourth term of his School, would like to receive four or five young ladies into his family, as boarders. The healthful and agreeable location of his house—directly overlooking the bay—the peculiar social advantages of the town, and the facility of access to it by railroad, recommend his School to the attention of parents, who are in quest of a place of education for their daughters.

Those who may wish to inquire respecting his qualifications as a teacher, are referred to the following individuals:—Rev G. W. Briggs, Jacob H. Loud, Esq., Thomas Russell, Esq., Plymouth; Rev C. Robbins, Rev E. Peabody, Mr George W. Bond, Boston; Rev G. Putnam, Roxbury; Mrs H. Ware, Jr., Milton; and Mr David Dana, Lowell.

Particular information may be obtained by addressing the subscriber. H. F. EDES.
Plymouth, Feb 25, 1846. tf mh7

Notice.

A GENTLEMAN of several years experience in a Southern city as Salesman and Accountant, and who is *personally* acquainted with *all* the *best* and *most desirable* Dry Goods dealers, and can influence a large custom, is desirous of obtaining a situation in this city in a Domestic Commission or Importing Dry Goods House, or would be glad to find a Partner to join him in establishing a Commission House in city first referred to.
Address Box No 1263. tf mh7

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXXIV, for March, 1846. Edited by Rev A. Lamson and Rev E. S. Gannett.

—CONTENTS—

Art 1. Stuart on the Apocalypse.
2. Schism in the Society of Friends.
3. St Augustine and his Works.
4. Retribution.
5. Briggs's Discourses.
6. Doubts concerning the Battle of Bunker Hill.
7. Poetical Contributions.
8. Memoir of Henry Ware, Jr.
9. Religious Life of England.
10. Notices of Recent Publications.
11. Intelligence.

The Examiner is published once in two months, i numbers of one hundred and fifty-six pages each, a four dollars per annum.
WILLIAM CROSBY, Publisher,
f28 118 Washington st.

THE IMPROVEMENT OF THE MIND, by Isaac Watts, D.D., with Corrections, Quoations and Supplement by Rev Joseph Emerson, late Principal of the Female Seminary, Wethersfield, Conn.

Rev W. C. Woodbridge, Editor of the Annals of the Annals of Education for October, thus notices the above:—'One of the best guides to self-education ever published; prepared for the use of Schools, by an able and experienced teacher. We need not say more.—We wish it an extensive circulation.'

A correspondent, noticing Emerson's Watts on the Mind, remarks:—'If Franklin that said he who would attain to a good English style, must give his days and nights to the volumes of Addison, ought it not to be said that whoever would possess a well-balanced mind and good habits of thought, must give his days and his nights to Watts on the Mind?'

The Episcopal Watchman remarks:—'A new edition of this very valuable work has just been published. The encomium of Dr Johnson is well known, and among the thousands and tens of thousands who have perused and reperused the work, we question whether a single reader ever felt disposed to impeach its justness. We agree with the great critic and moralist, in thinking that 'whoever has the care of instructing others, may be charged with deficiency in his duty, if this book is not recommended.''

Published by JAMES LORING, 132 Washington street. f28

BOARD IN THE COUNTRY. A family of 4 or 6 persons can be accommodated with board at a farmer's house very pleasantly located, about 15 miles from Boston, near a Railroad Depot. Those who would like to go early in the Spring, and remain six months or more, will find good quarters on reasonable terms. For information, apply at the Christian Register office, Water st. tf f28

CHURCH ORGANS. Societies or Committees about purchasing Organs are invited to call at our Manufactory, on Causeway, opposite Nashua st., Boston, where they will find new or second hand Organs constantly on hand.

Our arrangements are so complete that we can finish or build instruments of any size at the shortest notice, and warrant them equal to the *best* which can be produced in this country, and on as reasonable terms.

We would refer to the large Organ lately built by us in the Rev Dr Beecher's Church, Salem street. Professional reference of the first authority.
f28 ostf SIMMONS & McINTIRE.

SELF FORMATION. In Press,—Self Formation, or the History of an Individual Mind, intended as a Guide for the Intellect through difficulties, to success: by a Fellow of a College. First American from the London Edition. In press, and will be published next week, by CROSBY & NICHOLS, 118 Washington street. 1p f28

THE MUSICAL GAZETTE. Devoted to the interests of Church Music, Musical Education, and the science generally. Terms $1,00. Six copies for $5,00. A specimen will be sent to any one desiring it. Address A. N. JOHNSON,
f28 6w Editor and Proprietor, Boston.

Barrey & Bigelow,

MANUFACTURERS, Importers, and Wholesale Dealers in PAPER HANGINGS, BORDERS, WINDOW SHADES, and CHIMNEY PRINTS, of every description.

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Ware Rooms, 31 Federal street, up stairs.
J. M. BARREY. J. R. BIGELOW.
f28 6m

LIFE OF STEARNS. Life of Rev Samuel H. Stearns, late Minister of the Old South Church.—A new edition; 1 vol 12mo.

Just published and for sale by JAMES MUNROE & CO., Granite Building, 134 Washington, opposite School st. f28

MRS. LEE'S NEW TRANSLATION. Walt and Vult, or the Twins, translated from the Flegeljahre of Jean Paul. By the author of the 'Life of Jean Paul,' etc.; in two vols, 16mo.

Published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School street. f28

MRS. DANA'S LETTERS. Letters addressed to relatives and friends, chiefly in reply to arguments in support of the Doctrine of the Trinity. By Mary S. B. Dana, author of the Southern and Northern Harps, the 'Parted Family,' &c., 12mo.

A few copies, the balance of the edition, for sale by JAMES MUNROE & CO., 134 Washington, opposite School street. f28

RUSSELL'S PULPIT ELOCUTION. For sale at this Office, 'Pulpit Elocution,' comprising suggestions on the importance of study, remarks on the effect of Manner in Speaking, the Rules of Reading, exemplified from the Scriptures, Hymns, and Sermons, Observations on the Principles of Gesture; and a selection of Pieces for Practice in Reading and Speaking, by William Russell, Instructor in Elocution. feb21

PROVERBS, ECCLESIASTES, &c. IN PRESS, a new translation of the Proverbs, Ecclesiastes and the Canticles, by Rev George R. Noyes, D. D., one vol, 12mo, nearly ready and will be published in a few weeks, by JAMES MUNROE & CO., 134 Washington, opposite School street. tf feb21

NEW IPSWICH ACADEMY. The spring term commences February 25, and continues 11 weeks.
EDWARD A. LAWRENCE, Principal.

The Trustees would express their most unqualified approbation of Mr. Lawrence as a Teacher. He has now been a year and a half in our service, and has acquired a reputation that scarcely admits of improvement. We commend him to the confidence of the public.

TUITION.—Eng. Branches, $3 50; Languages, $4 00; Music, $7 50, including use of Instrument; Drawing and Painting, on usual terms.

In behalf of the Board of Trustees,
SAMUEL LEE, President.
New Ipswich, N. H., Jan. 29, 1846.
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PUBLISHED

POETRY.

[For the Register.]

THE VISION OF CONSTANTINE.

'Had his soul been penetrated by the true spirit of Him, whose precious symbol it was, he would have found in it no inspiration to the spear and the sword. He would have received the lesson of self-sacrifice, as from the lips of the Savior, and would have learned that it was not by earthly weapons that any true victory was to be won.' [Sumner's Fourth of July Oration.

Listen to the wondrous legend, from the days of old,
Which the first of Christian princes to Eusebius told.
From his lofty palace turret, o'er Byzantium's pride,
Long in silence gazed the monarch, then he spake and sighed.

'Yes; 'tis fair, this rising city, throned upon the seas;
Fair those plains of molten silver, ruffled by the breeze;
Lovely the dark shade expanding of those woodland bowers,
Nor can earth excel the splendor of these princely towers.

But to me, whom war and sorrow long have called their own,
Vainly smiles the glowing landscape, shines the glorious throne.
Lord of Rome's unequall'd empire, with the world my slave,
Still my sad thoughts seek my Crispus, in his bloody grave.

Once I saw the heavens expanded,—once 't was given to see—
Hast thou heard the tale, O Bishop? hear it yet from me.
'T was in years that long have vanished, ere these locks were grey,
Ere an undivided sceptre bade the world obey.

When I marched, not yet a Christian, with my western powers,
Ere Maxentius' tall secured me Rome's imperial towers,
Many a strangely mingled feeling o'er my spirit came,
Dreams of ruin and of empire, death and endless fame.

Where, I cried, when night shall gather o'er the finished strife,
Where shall be this breathing spirit, this mysterious life?
I have chosen; be my portion empire or the grave,
And the thought of that dark mansion cannot daunt the brave.

Yet my spirit, ere the moment comes from earth to part,
Fain would know, O realm of shadows, where and what thou art.
Is there truth in those strange legends which the poets tell,
Or is dark annihilation all of heaven and hell?

Thus I pondered, wakening conscience to my memory brought
Every deed of wrong committed, sinful word and thought.
Rushing in a gloomy current, o'er my soul they came,
And I struggled helpless, hopeless with the mighty shame.

Sudden from the heaven before me, gleamed a wondrous light,
O'er the sun's meridian brightness, dazzling to the sight.
'T was the cross! Before its glory ere I veiled my eyes,
Lo! the words 'By this is conquest,' written on the skies.

Onward then I led my legions, favored of the Lord,
Till the old imperial city bowed before my sword.
In the Tiber's waves Maxentius met a tyrant's fate,
And the cross of conquest glittered o'er my regal state.'

In the Emperor's eye a moment gleamed a victor's pride,
Then again the lord of nations in his sadness sighed.
Calm the Bishop thus made answer, 'Let the cross, O king,
Guide thee to a nobler triumph, won through suffering.

Deem not that the vision holy prompted deeds of strife,
By the cross is conquest given o'er the ills of life.
Through his love, who to redeem us yielded up his breath,
By the cross is conquest given in the hour of death.'

Nashua, N. H. S. G. B.

ELEGIAC STANZAS.

Died on Feb. 18, 1846, ELLEN CHARLOTTE, aged 7 years and 9 months, only daughter of T. A. Sumner, Esq. of this city.

And has the sunshine from thy home departed,
Borne with thy spirit, gentlest child, away?
Is't true, when mirth once rang, that broken-hearted,
Friends meet to weep, to mourn thee and to pray?

Is't true thy full dark eyes are sealed forever?—
That thy sweet bird-like voice is hushed for aye?—
That we must learn our cherished hopes to sever,
And see their buds and fragrant blossoms die?

There were so many charms around thee clinging,
Thou wert so graceful, so unspoiled by art,
We deemed not that thy spirit would be winging
Its way so early to the pure in heart.

Thy many friends—a loving host—are wailing,
But oh, their grief is but a summer cloud,
To that deep anguish which is now assailing
Thy parent's hearts that to the dust are bowed.

Oh! come, dear Ellen, with thy seraph pinions,
Come to the home so desolate and still;
Whisper of all thy joy in love's dominions—
Of all the blessings that thy spirit fill.

Say, 'I am with thee even now, dear mother!
And father, clasping yet thy gentle hand!
Nor do I thee forget, mine only brother!
But ever with ye the unseen I stand!'

So wilt thou comfort them, thou blest immortal!
So shall the anguish of their souls be stayed;
So shall their eyes behold the op'ning portal
Through which thou com'st to solace and to aid.

H. J. W.

MISCELLANEOUS.

A VOICE OF PEACE FROM BEYOND THE SEA.

By the Cambria, recently from Liverpool, the Merchants, Manufacturers, and other inhabitants of the towns of Boston, Huddersfield and Plymouth, in Great Britain, have forwarded the following Addresses to the Merchants, Manufacturers, Legislators, Citizens and Christians in America. Copies have been particularly addressed to the American Peace Society; and the first of the Addresses, we understand, has been regularly presented to the corporation of the city of Boston. We are glad to notice that these Addresses are obtaining a wide circulation through the newspapers. Let them be received and responded to in the spirit in which they were sent.

THE BOSTON ADDRESS.

'*Esteemed Citizens of Boston, in New England:*

'We the inhabitants of Boston, in Old England, assembled at a public meeting convened by our Mayor, in the Town Hall, 26th January, 1846, beg leave respectfully to present you this friendly address on the subject of International Peace.

'Two centuries ago, the inhabitants of your city, because they had received from this place the persecuted but truly venerable minister of the Gospel, Mr. John Cotton, honored our town by changing the name of their own, and adopting that of Boston. We trust that the respect then showed, will always continue to be deserved; and that friendship, along with commercial intercourse, will for all generations be perpetuated, never to be interrupted by national jealousies, or by the horrors and crimes of war.

'We believe war to be an evil—a pure evil, unattended by any good in its motives, actions, or results; an evil so tremendous, that no earthly consideration can justify it.

'We are convinced that war is destructive to all the interests of humanity, to happiness and liberty, to commerce and wealth, to science, arts, and civilization, to learning and intelligence, to philanthropy and religion.

'We regard war as UNREASONABLE; for even should it prove which party had the most STRENGTH, it would never be shown on which side was the most RIGHT: and we doubt not that any good, which may in some cases be supposed to have resulted from fighting, could have been secured in a greater degree, more rapidly, more effectually, more widely, more permanently, and far more cheaply, by negotiation.

We observe that any government designing an attack on the rights, liberty, happiness and commercial prosperity of any other nation, in all cases commence by assailing the rights, liberty, property, happiness and commerce of their own people.

We consider War to be condemned alike by the voice of conscience and experience; by natural and revealed religion; and to be unworthy of the nature of man, and contrary to the will of God. We therefore protest against our being called out to fight either against you or any other portion of the one family of man. We hope to see the day when it will be proved that war is as needless as it is pernicious, that it may be avoided; that the friends of reason and religion are able to awaken such a public sentiment on the subject, as will render it impossible for the selfish and the ambitious to turn the hand of man against his brother.

Citizens of Boston! permit us to exhort you to cherish and to spread these pacific principles, till all nations shall repose amid all the blessing of a universal and perpetual peace.

Signed on behalf of the Meeting,
J. NOBLE, Chairman.
A Member of the Town Council of Boston, Lincolnshire, England.
BENJAMIN FARRINGTON,
(Baptist Minister,) Secretary.

THE HUDDERSFIELD ADDRESS.

'From the Manufacturers, Merchants, and other Inhabitants of Huddersfield and its Neighborhood,

To the Citizens of the United States of North America.

'Friends and Fellow-Christians,

'Permit us to take this mode of communicating with you in a spirit of friendship and brotherhood, on a subject which is at present agitating the public mind, both in this country and in yours—a subject of immeasurable importance, in every point of view, to our mutual interests.

'We have observed with regret, in many of the public papers, on both sides of the Atlantic, the manifestation of a warlike spirit, in reference to the disputed boundaries in the Oregon Territory. As it is not our business, so we have no inclination, to enter upon the merits of the respective claims of the two nations—our object is to induce you to unite your efforts with ours, to avert the threatened calamity.

'That war under any circumstances, and especially a war between two countries, bound together by innumerable ties, as are England and the United States, would be a *terrible calamity*, is a self-evident proposition, whether as regards the severance of the nearest domestic bonds, the disturbance of our ever-growing Commercial and Political relations, or the disgrace of our common Christianity.

'And shall it be, that two of the most powerful and enlightened nations of the earth, thus united by the ties of religion, consanguinity, and mutual interest, must turn out, in the face of the world, to settle a dispute by violence and bloodshed!

Shall it be, that two nations so far advanced in civilization and refinement, must in the middle of the 19th century, adopt the brutish maxim of the most barbarous ages and countries, that '*might is right.*'

'Shall it be that two professedly Christian countries, both engaged in instructing and evangelizing the Heathen, must set such an example to the Pagan world?—Forbid it, Humanity! Forbid it, Justice! Forbid it, Christianity!

'When *private* individuals adopt such a mode of settling their differences, and loss of life ensues, so great a *crime* is visited with the extreme penalty of the law. Happily, this manner of acting in private life is now chiefly confined to the most illiterate and depraved portion of the community, and why should we, in a *national* capacity, adhere to a barbarous practice, condemned by our own laws, in the relations of *social* life? If two intelligent and reasonable tradesmen differ, they settle the matter by arbitration. And why should not all *international* disputes be settled by arbitration also? It is not only more sensible, more humane and more christian, but far more likely than a resort to arms, to terminate the disagreement to mutual satisfaction, and certainly with incomparably less expense to the Exchequers of both countries.

'We therefore appeal to you, the intelligent Merchants and Citizens, in all parts of the Union, to exert to the utmost, your powerful influence with the public, and with the Federal Government, to prevent the occurrence of a war in which it would be the extreme of folly and wickedness to engage, whilst we are endeavoring to exercise a similar influence in this country. We feel confident that were the moral power thus possessed, but exercised in its full and legitimate extent on both sides of the Atlantic, it would not fail to effect the object we have in view—the preservation of Peace and Prosperity, both in your country and our own.

Ardently desiring this happy result,
We remain, &c.

16th of January, 1846.

This has received the signatures of most of the leading firms in Huddersfield.

FRIENDLY APPEAL.

'From the inhabitants of Plymouth, Great Britain, to the Citizens of the United States of America, for the pupose of averting War between the two Countries.

'*To the Legislators and Citizens of the United States of America.*

'Friends and brethren,—

'We are deeply concerned to perceive that there are any indications, how remote soever, of threatened hostility between your country and our own. Towards your nation we entertain, in common with the vast majority of our fellow-subjects feelings of sincere good-will. As the friends of peace throughout the world, we desire that all those who delight in war may be scattered; but with you, to whom we are allied by community of national origin, by identity of language, by similarity of many of our laws and institutions, we earnestly and especially deprecate hostility. Moreover by war, our commercial intercourse would be seriously impeded, the progress of civilization and of science be obstructed, immense pecuniary loss be incurred, domestic ties be broken, humanity be outraged, life to a fearful extent be sacrificed, and dire offence committed against the laws of our beneficent Creator. By war we must both lose much; and what could the victor gain that would be worth one thousandth part of the cost of the conflict.

'Again whatever be the value of the Oregon Territory, it would be a poor compensation to the owner, for the blood and treasure which would be spent in acquiring it; and then too, the dispute respecting it may so easily be settled by arbitration, if other and simpler means be ineffectual.

'Let us, we entreat you, agree to exert all our influence, personal and political, on each side of the Atlantic, to frustrate the devices of those ambitious and reckless spirits, in either country, who, by precipitating us into conflict, would render us the scorn of the world; while the energies and influence of two great nations, which ought to be combined for the benefit of the entire human race, would be foolishly and wickedly employed in inflicting mutual and widely-spread injury and destruction.

'Allow us, then, to hope that your cordial response to this appeal may strengthen the bonds of amity between us, and promote the interests of universal peace.'

Dated 27th Jan. 1846.

Signed by several hundreds of the Inhabitants of Plymouth, headed by the Mayor, and six borough and County Magistrates, and two Clergymen of the Establishment.

"COLORED HOME."

This is the name given by its benevolent managers to an Asylum for destitute, disabled and helpless colored people of the city of New York. It is one, not the least interesting among the many charitable establishments of that great city. We copy the following description from the Presbyterian, in which paper it appeared as one of a series of numbers entitled 'RAMBLES ABOUT NEW YORK.' See a reference to this subject on our inside, to-day.

Perched upon the western bank of the channel of the Harlem Rail Road, near Forty-second street, is a large frame building formerly used as a tavern. There is a garden attached to it, dappled with a few flower-beds, with here and there a grape-vine creeping up a rustic arbor. In the road close by, you may see one or two grizzly-headed men, standing in the sun or hobbling over to the 'other house' just opposite. The smoke curling up from many of the chimneys, and the linen at the open windows show that the old mansion is full of life; and its use is partly indicated by the words over the doorway—'HOME FOR THE COLORED AGED.'

We say *partly* indicated, for this is not now its only purpose. At first indeed the old alone, who with tottering limbs and failing reason were halting uncertain down the hill of life, were gathered here to be guided, and soothed, and aided on their way. But charity is like the ivy—creeping on and twining its ever-green clusters over the lower wall, that it may gain a foothold to climb to the turret and the spire. They who threw the covering of their love over one class of the colored race, found their kindness naturally reaching to the rest. There was the naked and hungry cripple to be clothed and fed—the houseless, forsaken babe to be taken in—the sick and imprisoned outcast to be visited and perhaps protected. For all these in the walls of this asylum as well as in the hearts of its managers there was room. Its purpose being modified its name was changed. It is now 'The Colored Home.'

The front door opens upon a broad hall, carpeted, comfortably furnished and warmed by a great stove. A dozen or more old dames neatly attired are here engaged with their knitting, whilst a few poor creatures, whose paralysed limbs refuse to perform their office, are watching the movements of the others, or vacantly gazing at the vapor from the vessel on the stove. Afflictions are ever lightened, and these helpless invalids bless God who gave the ingenuity that has supplied them with an easy-rolling arm chair—a substitute in some sort for the powers they have lost.

The large room we enter at the right of the hall has several occupants, most of them very aged and so are of them blind; the apartment on the other side is the 'parlor.' Here, besides the regular Sabbath exercises, there are religious services twice during the week. There was a time when these people spent all the hours of their social gatherings in silly gossip or sinful bickerings. Whether their minds and dispositions have been improved let this room bear witness, whither they now love to come and talk of the Bible and the goodness of God and the rest upon which they soon must enter.

Up stairs and we find ourselves in a labyrinth of halls and chambers, such as you see in almost all the taverns of the last century. Each room we now pass has two or three inmates.—They are all neatly dressed, and every thing around them seems clean and comfortable. It is a rule of the establishment that all who are not bed-ridden must have finished their toilets by eleven o'clock; and, as a general thing, before that hour, the whole household, consisting of nearly four hundred persons, is in order for the day.

The large room on the south side of the second story is the female hospital. Here are the sick of all ages ministered to by their less helpless companions in suffering; for, with one or two exceptions, every service performed in the Institution is rendered by the recipients of its bounty, each aiding the other and assisted in return. Even the blind who are so much and so continually dependent, are enabled to pay back into the general service-fund by tending the children, or knitting, or performing some manual labor of a simple kind.

Let us listen. From behind the door a little further on come the sounds of juvenile voices, subdued and mingled. We enter, but almost feel that we are intruding when we find a number of boys upon their knees, repeating with their kind instructress the language of the Lord's prayer. One of these lads was rescued from the miseries of the Five Points, where his mother added to her sinful gains by the bodily distortions and ribald language of her son. A little way from this we come to a small apartment without an occupant. It has a table, a Bible, and a chair: its purpose is sacred.—With a beautiful forethought this room has been set apart as the 'closet'—where the weary or the anxious soul, hardened with the sorrows or seeking aid for the duties of life, may enter in, and by itself commune with its Father who seeth in secret.

Descending from this series of chambers, and passing from the hall through the western door, we find ourselves close upon a large building lately added to the Home. Here are most of the children. Some of them are bright-eyed creatures, that crow and shake their little brown hands at you in the fulness of unconscious joy. They have been picked up by the road side, or on door steps. Happy unfortunates! The tender mercies of the parents they have lost, were well exchanged for the kindness of their present friends.

But there are other and older ones who are far from joyous. They have inherited disease, or suffered fearfully from early neglect. They sit moping by the fire side with a touching look of premature sorrow. A busy, talkative creature is moving about them, and she seems to love them with a mother's tenderness. Care and gentle nursing may give them strength, and wean them from their melancholy, yet even should their frail and sickly bodies soon sink into the grave, there is here a healing balm poured upon their souls, that may fit *them* for a vigorous existence when this poor frame with all its distinctions of comeliness, and color shall be laid aside; and health and beauty shall consist in holiness alone, and sin be the only sickness or deformity.

In the building across the way are the apartments of the men. Some of them are very old, how old is uncertain, for the birth-day of a poor black is a small affair, and nobody cares to note it; one of them has lost both his legs; one came here bald and has now a good growth of hair. He declares he grows younger and younger, every year. Several are quite sick, and one young man is dying of consumption. At every step we involuntarily ask ourselves, what would have become of the bodies, who would have cared for the souls, of these poor black people, but for the Colored Home?

This Institution is another instance of the "power of littles." Large as it now is, its germ was a single act of kindness, the reading of the Scriptures, and application of its consolations to a sick colored woman in an out of the way cellar, by one who loved the poor. You who are waiting for the time when you shall have a granary of good for generous distributions, and neglect to sow the handful that may by a not unusual ratio increase to that granary, be sure you wait in vain. *Begin* and do something, something for the souls, and something for the bodies of your fellow-men. "The poor you have always with you"—and why do we have them? *Merely* to show us how much better we are situated than they, and teach us to be thankful! This alone were arrant selfishness. They are with us as a means whereby we may obey the golden rule, as a way in which we may serve our Master by doing good unto one of the least of these his brethren.

Let parents take their children to such heart-schools as this, that they may see the rich reward of doing good. Mothers, bring your daughters here, let them look upon the hundreds who daily bless their benefactors, and let them know that they who are here engaged are *women*. Teach them, impress upon them that the noblest, and what would become the most delightful pursuit of life, is to do good; that the flutter and gaiety of which they see so much are false; that the touch of affliction will remove them, even as the pressure of the finger dissipates the tints of the butterfly; and that it is a great offence against their Maker to employ wholly or chiefly, the powers of that soul, that shall live as long as he himself, in decking, and pleasing, and waiting upon its fleshly tabernacle.

INDIANS.—SPEECH OF COL. PITCHLYN, THE CHOCTAW CHIEF.

At a recent religious meeting at Washington, Col. Pitchlyn, a delegate from the Choctaws, being introduced to the meeting, gave an interesting account of the progress of civilization among the people of his tribe, and of their present state. The following outline of it is furnished by a correspondent of the Presbyterian.

He remarked, that all present would perceive him to be an Indian; one of those of whom, twenty years ago, it was said that all attempts to civilize and to christianize them, would be fruitless. But how had the trial been made? A few young men, the sons of chiefs, had been brought to the east, and here been educated; and when they returned to their people, with none to countenance them in their new habits—with no congenial society, they were almost necessarily forced to relapse into their former condition. This was not the way to regenerate a people. God had pointed out a more excellent way, in the command, "*Go ye into all the world, and preach the gospel to every creature.*" This was the only way. No effort to civilize a people, or to raise them, in any way, in the scale of nations, would, or could succeed, that had not the Bible for its foundation; and that blessed book could not be brought into contact with a people, and be taught them diligently and prayerfully, without drawing after it, all blessings. It is the cause and support of all your might and glory as a nation. Take it away, and you too, in no long time, must also become a nation of barbarians.

Twenty years ago, said Col. Pitchlyn, the Choctaws were perfect savages; the men were warriors and hunters; and, strange, as it may sound, it is the case among all savages, that the females perform all the heavy labor, and no where, but in the gospel lands, are they admitted to their proper station, as the equals and companions of the men.

Now many are loud in their praises of a *state of nature*. The Indians, they say, are happy: their manner of life suits them: why send your missionaries to teach them what does not suit them, and to break up and to destroy their present happy state! But, said he, I know something of this. I was born, and grew up to manhood, in what I may truly call "*the dark ages*" of my country. That state of nature was, and always must be, one of misery, and not of happiness. War, war, was the constant occupation of the people; and every little tribe was at enmity with its neighbors; each seeking to destroy the other. Only a small river separated our people from the Creeks, and, in my childhood many a time, upon an alarm of the enemy, has my mother caught me in her arms, at dead of night, and hurried off, some twenty miles distance, to save our lives, it might be at the loss of everything else. We were in a state of constant alarm, and could neither sow nor reap in security. Our living was precarious and full of suffering. The sad condition of females, and the evil influences of ignorance and superstition—for all superstitions degrade and brutalize—added to this, may serve to show the beauties of a state of nature.

About twenty years ago, God put it into the heart of his people to send us missionaries. They came to us with the Bible in their hands. They were good men. They sought the true interests of our people. They have laboured zealously and faithfully, and now they see the fruit of their labours. We have now among us many churches, Presbyterian, and Methodist, and Baptist, with their regular congregations, and with many hundreds of upright and consistent members. We have our numerous schools of every grade, even to large boarding-schools for girls, and for boys; and every school in the nation, I am happy to say, is under religious superintendence, and is conducted upon religious principles. Fully half of our people speak the English language, and all the branches of education are taught in our schools. Our men are now farmers, with their houses and fixed homes, their gardens, and their orchards, with all the blessings of civilization; and our females are as ladies of Christian nations. These are the blessings which the Book of God, in the hands of his servants, has brought to us.

And this has been done, not by the power of your government, but in spite of it. The policy of the government towards the Indians has been uniform and evil. It has always been a little land here, and a little there: pass beyond this river: get you from this valley to that; go out into the great west, and hunt the buffalo. The Indians have been kept constantly moving—never being allowed to remain stationary long enough to gather around them the arts of civilization; and without a stationary home, men can never be any thing but wandering barbarians. No, all the good among my people, is owing to the benevolence of those of God's people in these United States, who sent to us the missionaries with the word of everlasting life.

ISLAND OF RONA.

The Inverness Courier gives the following account of the devoted philanthropy of a poor widow of the Island of Rona. We cannot think it would have been so publicly stated, unless it had the foundation of truth. Have the facts just become known? This circumstance only can account for the fact, that she has not been cared for and rewarded by the government, and supplied with means of relief and comfort to those who are thrown in distrese within the reach of her benevolent influence.

A GENUINE PHILANTHROPIST. The island of Rona is a small and very rocky spot of land, lying between the isle of Skye and the main land of Applecross, and is well known to mariners for the rugged and dangerous nature of the coast. There is a famous place of refuge at the north-western extremity, called the 'Muckle harbor,' of very difficult access, however, which, strange to say, is easier entered at night than during the day. At the extremity of this hyperborean solitude is the residence of a poor widow, whose lonely cottage is called the 'lighthouse,' from the fact, that she uniformly keeps a lamp burning in her little window at night. By keeping this light and the entrance of the harbor open, a strange vessel may enter with the greatest safety. During the silent watches of the night the widow may be seen, like 'Nora of the Fitful Head,' trimming her little lamp with oil, being fearful that some misguided and frail bark may perish through her neglect; and for this she receives no manner of remuneration—it is pure unmingled philanthropy. The poor woman's kindness does not rest even there, for she is unhappy until the benumbed and shivering mariner comes ashore to share her little board, and recruit himself at her glowing and cheerful fire, and she can be seldom prevailed upon to take any reward. She has saved more lives than Davy's belt, and thousands of pounds to the underwriters. This poor creature, in her young days, witnessed her husband struggling with the waves, and swallowed up by the remorseless billows—

'In sight of home and friends who thronged to save.'

This circumstance seems to have prompted her present devoted and solitary life, in which her only enjoyment is in doing good.

TEETH

INSERTED ON A NEW PRINCIPLE,
AND ON
UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No 19 Tremont Row, at the former office of Wells & Morton, is induced from strong considerations (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, that the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon.

A BOOK FOR EVERY AMERICAN WOMAN. The Legal Rights, Obligations and Duties of Women, by Edward D. Mansfield, A. M., Late Professor of History in Cincinnati College.

The above work, we believe, will prove to be a most valuable addition to the literature of our country, and of incalculable advantage to the sex for whom it is designed. It is an able and clear exposition and embodyment of the Laws of the United States relating to Woman, in her several relations, as Maiden, Wife, Mother and Widow; with a history of Woman from the earliest period to the present time, and how her condition has been affected by the laws of different countries and in different periods of the world; with illustrations drawn from the Hebrew, Roman and Feudal civil systems, with sketches of the character of Rebekah, Hannah, Esther, Cornelia, Portia, Agrippina, Eleanor, Queen of Love, Joan of Arc, &c. &c.

The Editor of the Daily Gazette, Cincinnati, thus speaks of the Work: 'We should be quite willing to certify in advance, that any book written by Mr. Mansfield would be a good one; for there is no better scholar or writer among us; no one of purer principles, or more patriotic impulses. But we have looked into this book, and are satisfied that it is highly creditable to Mr Mansfield's talents and industry, and worthy of his reputation as a writer. The subject is one of Great Interest. The ladies at all events will think so. The Legal position of Woman, as defined by Scripture, by Natural Law, by Common Law, and by the Laws respectively of the several States, is discussed ably and fully, and a variety of information necessarily connected with it, in order to show historically, the whole relation of the softer sex, to the great family of Man, is skilfully interwoven.'

Just published by JOHN P. JEWETT & CO., Salem, Mass., and for sale by the principal Booksellers in the United States.

☞ It is a book which every intelligent female will wish to add to her Library, for it is the only one of its kind, which has been published in this country, and the only means of access which she has to subjects of such importance. 3mos1mis d20

VALUABLE UNITARIAN WORKS. RECENT PUBLICATIONS.

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